

The Brooklyn Jewish Center Review

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JANUARY

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The Brooklyn Jewish Center Review

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A Year of Notable Achievement

THE men and women who attended the Annual Meeting of the Center membership on the eighteenth of this month were thrilled with what their eyes saw and with what their ears heard. The year 1933 will be remembered as one of the darkest in the economic life of our people. The depression of four years has sapped the strength and the resources of countless of our people. There were many prophets of despair who thought that the Center could not withstand the pressure of this economic debacle.

The remarkable report which the Center president, Mr. Joseph M. Schwartz, presented, was a revelation beyond all expectations. It revealed what loyalty and self-sacrifice can accomplish. Our institution not only functioned 100% in every department, but even dared to increase its activities and to enlarge its usefulness. The newly formed Institute of Jewish Studies for Adults, with its three hundred men and women as registered students, and the ten courses of study which it offers, is but one example of this driving power exhibited among the leaders of our Center to achieve new glories in the realm of great accomplishments. The fact, too, that our membership is today larger than what it was a year ago, is another proof of the hold the Center has upon the people of our community.

Proud as we are of the Center record of 1933, we look forward with great hope and anticipation to a yet greater and nobler record of accomplishments in 1934. With Heaven's help, and with the loyalty and cooperation of a united membership, we shall achieve it!

Our Women

THE enthusiastic meeting which the members of our Sisterhood recently held gave evidence once more of the great sympathy which the women of our community feel with the work and the achievements of our beloved institution. There is nothing new or novel in this close relationship between our women and our Center. Our Bible gives us an explicit account of the fine role our mothers played in the erection of the first Sanctuary—built while Israel was still wandering

in the wilderness. From that time to this, the Jewish woman ever played a glorious part in the building, in the fostering and in the maintenance of the Jewish Synagogue. It was a reciprocal relationship. The Synagogue gave the Jewish woman the spiritual strength and idealism to carry on her battle of life,—and the Jewish woman in turn gave the Synagogue her unbounded love and devotion.

We are happy to note that this reciprocal relationship exists also in our day and in our community. Our Center has given and gives new much to our women. It has furnished them with a new, a finer appreciation of Jewish life and values. And our women realize what the Center has come to mean in their lives, and in turn want to shower their devotion and loyalty upon it. The women of the Sisterhood—both the officers and the regular members—deserve our congratulations for the many great things they have already accomplished, and for the yet greater things they hope to achieve. We have no doubt that in the program of activities which our Sisterhood is now formulating, it will be able to count upon the loyal cooperation of every woman in our institution.

The Significance Of A Daily Jewish Newspaper in English

THE Center Review joins the leaders of American Jewry in welcoming the appearance of the Jewish Daily Bulletin, in its new and enlarged form, as a daily newspaper. The fact that one of the greatest and most beloved Jews of our day, Professor Albert Einstein, played such an important role in the official ceremonies that marked the welcome of the first issue, is ample proof of the renown which the Jewish Daily Bulletin has achieved in the service it has rendered to the Jewish people.

In these trying days, how very essential it is to have a news agency that can keep its watchful eye on Jewish life in every corner of the globe and to relay to its readers a full and impartial account of its observations. Mr. Jacob Landau, its founder and indefatigable sponsor, is to be congratulated upon the success which has now crowned his devoted efforts. The fact that this

new Bulletin is to be edited by the well-known journalist and public servant, Herman Bernstein, is sufficient augury for the success that awaits it. We are confident that every Centerite will want to read the new Jewish Daily Bulletin and thus become better informed of what is happening in the Jewish world.

—I. H. L.

Talmud Proverbs

(The following is a selection from the rabbinical proverbs and sayings found in the Talmud. Many of them have been made familiar to us by other sources, particularly Eastern literature, and are good illustrations of how widely a well-turned and wise phrase will travel.)

The horse fed too liberally with oats becomes unruly.
Do not to others what you would not have others do to you.

A single light answers as well for a hundred men as for one.

Victuals prepared by many cooks will be neither hot nor cold.

A myrtle even in the desert remains a myrtle.

Teach thy tongue to say, "I do not know."

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

The weakness of thy walls invites the burglar.

The humblest man is ruler in his own house.

If a word spoken in its time is worth one piece of money, silence in its time is worth two.

The doctor who prescribes gratuitously gives a worthless prescription.

The rose grows among thorns.

No man is impatient with his creditors.

Make but one sale, and thou art called a merchant.

Man sees the mote in his neighbour's eye, but knows not of the beam in his own.

The rivalry of scholars advances science.

When love is intense both find room enough upon one board of the bench; afterwards they may find themselves cramped in a space of sixty cubits.

When a liar speaks the truth he finds his punishment in the general disbelief.

He who increaseth his flesh but multiplieth food for the worms.

Silence is the fence around wisdom.

Rather be the tail among lions than the head among foxes.

Do not live near a pious fool.

A small coin in a large jar makes a great noise.

Use thy noble vase today; tomorrow it may break.

The cat and the rat make peace over a carcass.

The soldiers fight, and the kings are heroes.

When the ox is down many are the butchers.

Descend a step in choosing thy wife; ascend a step in choosing thy friend.

The sun will set without thy assistance.

Commit a sin twice and it will not seem to thee a crime.

The Jewish Press and The Nazi Persecutions

The following letter was received by the *Review* from Dr. G. F. Beck, of the Labor Temple, who is well-known to the members of the Brooklyn Jewish Center for his lectures there:

Reading the Brooklyn Jewish Center Review I again realized with horror what a tragedy the fascist dictatorship in Germany is for the Jewish people the wide world over. But may I make a slight criticism which is intended for the good of your publication? I am afraid that a Gentile would infer that the only people suffering in that unhappy land are Jews. Are your folks aware of the fact that for every Jew who is being robbed and deprived of his citizenship there are at least ten radicals who are suffering imprisonment, bodily maltreatment, torture and all the rigors of the terror? I am rather sorry to see that you dwell almost exclusively upon the wrongs suffered by one section. All my life I have been accustomed to look upon the Jew as by nature a cosmopolitan. His whole past history has made him international and liberal. Why do you not associate yourselves more fully with ALL the liberal spirits who are being hounded out and oppressed? Not only Jewish professors have been expelled. Many of the best teachers, lights of learning, have been deprived of their posts simply because they are pacifists or radicals, and many of these men are Gentiles. I think that your case would be even stronger than it is if you came right out against the hideous inhumanity of the whole thing, on grounds of humanity. Your greatest prophets have been humanitarians and have counted all men the children of God. The cause of the people of Israel is in this case the cause of all liberal minded men and women the wide world over. I would like to see an article in your paper stressing the fact that German science and German scholarship, once the proud possession of the whole civilized world, are no more.

I have noticed the same incompleteness in most Jewish publications. One would think that all you are concerned with is the fate of your own race. But I am one of those who think that this is a tragedy that affects not only the children of Israel but every intelligent member of the human race. Your cause would gain force if it were placed squarely upon this broader basis.

With best regards and wishes,

Yours sincerely,

G. F. BECK.

The criticism Mr. Beck makes has been often heard from local Socialists and Communists. It arises from the alleged fact that not only Jewish publications but English as well have given more prominence to the Nazi persecutions of the Jews than to the Hitlerian atrocities against the German Marxists.

A crime is a crime no matter against whom committed, and the Jews have the keenest sympathy with the Marxist sufferings in Germany. But there is an obvious justification for the almost exclusive attention given by the Anglo-Jewish press to the Jewish persecutions, which is, that the chief function of an Anglo-Jewish publication is to print news of and comment on Jewish affairs. There are enough general publications

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The PSYCHOLOGY of ANTI-SEMITISM

By Dr. HENRY SLONIMSKY

TO understand what is popularly known as anti-Semitism, i.e., hatred of the Jews, we must first try to understand the fact of hatred itself; for Jews are not the only people who are hated, and anti-Semitism is by no means a unique or solitary phenomenon. Anti-Semitism is merely an acute form of something that is universal throughout the human race, something that is rooted in human nature, and to which all men and all groups under certain conditions are subject almost by biological compulsion. If therefore we are ever to obviate the extreme manifestations of human hatred, to make it less frequent in its appearance and less terrible in its effects, we must first understand it in its roots and causes.

First of all, it is a perfectly normal inter-group phenomenon, deriving possibly from our remote animal ancestry, where every stranger, every non-member of the herd or group, was regarded with suspicion and mistrust as a possible enemy. The groups may be of whatever kind one chooses, they may be sundered by differences profound or casual (racial, national, tribal in character, or religious, social, political, in any of their endless varieties),—the mere fact of difference between them is enough to engender first a sense of strangeness, and then possibly an unspoken aversion, and finally under the proper conditions active mistrust and definite hostility. It is also perfectly clear that the members of every group assume that they are infinitely superior to those of the other groups; and it is furthermore clear that the aversion and hatred, whenever it arises, is not a reasoned conclusion, is not the result of an objective examination of the facts, but a purely instinctive reaction. The hate comes first, and the reasons for it are found afterwards, though, of course, we like to think it is the other way about.

Another approach to the problem will show how deeply rooted it is in the very character of a living being. We all tend to be lenient with ourselves as a matter of simple biological bias. But this pure life-concern for self, without which we could not survive, is soon re-enforced by something more specific, namely, by the need for feeling important, which is one of the most fundamental needs of our nature; and that need is most easily achieved by being critical of others. To judge one's neighbor is the cheapest way of being great oneself; you push him down instead of actually raising yourself. The latter requires effort and makes for modesty; the former is the most natural thing in the world, for by the same act by which you make your fellowman appear selfish and mean, you feed, without knowing it, your own selfishness and vanity. Masked egotism is employed to make the other fellow appear an egotist and yourself an idealist. This tendency of human nature can easily become the ally and instrument of hatred, and has been called the greatest single source of evil.

In more ominous forms it is instigated by envy, and in still more sinister forms it is fed by the sadism present in germ in all men. Men will take a strange delight in dominating and cowering other men, and some men

will find pleasure in a steady passion of hatred, which has been called a kind of slow unceasing killing or murder.

A somewhat different source of human hatred is the need for a scapegoat. If things go well we take it as a matter of course; but if troubles arise, if we suffer pains and setbacks, we look around for some one to blame. Every pain we suffer, every defeat and disgrace that overtakes us, we transform at once into anger, spite, and hate for someone who has to serve as cause for our troubles and sorrows.

The Jew is almost the ideal object for all these varied forms of hatred to converge and concentrate upon. He is different, he is conspicuous, he is scattered everywhere, he is weak, he takes part in all hazardous and untried undertakings, he is in the forefront of all revolutions and neologies, and he is the age-old miscreant in the drama out of which the Christian religion was born. He will continue to be hated as long as these things continue. Human nature is a relatively stable affair, and it is foolishness to be over-sanguine about it. There are two great ways to which one can look for help, both of them difficult. The one is for the Jew to stick to his guns, enrich his inner substance, and love his fate. The other is to increase the sum of the world's happiness. Happy people can afford to be good; happy people can afford to do without hate. A just economic order, a warless world, will do a great deal to bank the fires of hate; but very little else will avail.

II.

IN addition to being hated, the Jews hate themselves. There are very few people in the world who so cordially hate each other and hate themselves as do the Jews. Their greatness and their shabbiness both derive from this national characteristic. Their greatness,—because their prophets, and the ethical power which is the deepest characteristic of their national genius, derive from that type of soul or psychic make-up which recent psychologists have chosen to designate by the term "self-hate." And their decline and disgrace,—because the renegade is motivated by a form of self-hate; and in a certain sense every modern sophisticated Jew is a renegade, hates himself, and wishes to escape.

The theory of self-hate was formulated by a great Jewish self-hater, Otto Weininger. He divided all men into self-lovers and self-haters, the serene and the sombre, the self-contained and the great exactors and demanders. Mozart and Shakespeare are examples of self-lovers. Michael Angelo, Beethoven, Pascal, Ibsen, Nietzsche are examples of self-haters. Founders of religion, ethical law givers are all of the self-hating type. It is the superior type, because in the desire to re-create and re-fashion it leads to the discovery of freedom. It is marked by a deep consciousness of guilt, by the desire to become the conscience of the world, by a willingness to take over the blame for all happenings and to carry the world's burden. This tendency is indicated by many features in Jewish thought and ritual, and is most mystically expressed in Isaiah 53.

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NEW POEMS

By PHILIP M. RASKIN

Signs

TOO many signs on the road
To point the way;
Every byway is marked—
Nowhere to stray . . .

Too many lights on the road
Eager to guide;
Nor nook, nor niche is left
For a soul to hide.

Too many roads that lead
To the crowd and mart;
I seek a lonely path
To Self and a heart.

* * *

Bees and Men

THE bee never works for hire,
Nor sells her toil for money;
And yet she never seems to tire,
And finds in labor—honey.

Only we whose daily toil
Is sold for disks that glitter,
Work our looms, and till our soil,
And find our labor—bitter.

Since Adam ate of the Knowledge-Tree,
And man hired his neighbor,
Man has bustled like a bee,
Though sweat, not sweet, his labor.

* * *

The Sparrow

EVERY morning
A sparrow comes
To my window sill
For his waiting crumbs.

One of these mornings
He'll find, maybe,
I've gone to dwell
Higher than he.

Yet he who knows
Of cloud-built homes,
Will only miss
His humble crumbs.

Two Words

OF all the words in human tongue
Two are enough:
I'll live them when old as I lived them when young—
Beauty and Love.

With these like a torch my soul is aglow,
With these it is thrilled and stirred;
And I will go before I know
Another word.

* * *

The Moment

THERE is a moment when Life and Death
Go arm in arm;
When all that lives holds its breath
In mute alarm.

There is a moment when words are still,
Though sounds are clear;
When all the earth crevices fill
With dusk and fear.

There is a moment when shadows creep
On trembling woods;
That moment is mine . . . it knows the deep
Mystery of moods.

* * *

Creation

EACH time my mind soars round our earth,
And takes my heart along,
My spirit, like a violin,
Is filled and thrilled with song.

I know not whence come words to me,
Nor time, nor rhyme, nor tune,
I know they throb with color and sound
Like singing nights in June.

And things I never saw before
Grow visible and clear;
And death is far and far away,
And life is very near.

THE EXCHANGE

From "The World's Illusion"

By JAKOB WASSERMAN

(Niels Heinrich has brutally murdered Ruth Hoffman, a Jewish girl of sixteen, whom Christian Wahnschaffe, the main character in the "The World's Illusion," adored. Christian is an intensely spiritual type. He brings Heinrich to a voluntary confession after the murderer had fixed the crime on another, the half-witted Joachim Heinzen. He does not report him to the police, but after some time he goes to see him. "I need you," he says.)

YOU need me? What for? I don't understand. Talk plain, man, talk plain!"

"It serves no purpose to talk in that manner," Christian said. "You misunderstand my being here and my . . . how shall I put it, my interest in you, no, not interest. That's not the right word. But the word does not matter. You probably think it was my purpose to have you surrender to the authorities and to repeat in court the confession you have made to me. But I assure you that that does not seem important to me, or rather important insofar as it is desirable for the sake of Joachim Heinzen, who is innocent . . . and must be in a terrible state. I have felt that constantly and felt the pain of it specially since your confession. I can almost see him. I have a vision of him trying to climb up the strong prison wall and wounding his hands and knees . . . I see him robbed of his very soul . . . You will reply that he is an idiot, irresponsible, with an undeveloped sensorium—more animal than human. Even science uses that argument. The premises are false and therefore the conclusion. My opinion is that all human beings have equally deep perceptions. There is no difference in sensitiveness to pain; there is only a difference in the consciences of that sensitiveness. There is, one may say, no difference in the method of bookkeeping, only in the accounting."

With lowered head he went a pace nearer to Niel Heinrich, who remained quite still, and continued, while a veiled smile hovered over his lips.

"Don't misunderstand me, I don't desire to exact the slightest influence on your decisions. What you do or fail to do is your own affair. Whether one may desire to free that poor devil from his terrible situation, or not, is a problem of decency and humanity. So far as I am concerned, there is nothing I care about so little as to persuade you to an action which does not arise from your own conviction. I don't regard myself

as a representative of public authority; it is not for me to see to it that the laws are obeyed and people informed in regard to a crime that has troubled them. What would be the use of that? Would it avail to make things better? I neither want to ensnare you nor get the better of you. Your going to court, confessing your crime, expiating in world's sight, being punished—

Niels Heinrich felt as though his very brain were turning in his skull with a creaking noise. He grasped the edge of the table for support. In his face was a boundless astonishment. His jaw dropped; he listened open-mouthed.

"Punishment? What does it mean? And is it my office or within my power to drag you to punishment? It does not even become me to say to you: You are guilty. I know that guilt exists; but whether you are guilty or in what relation to guilt you stand—that I cannot tell. The knowledge of that is yours alone; you and you alone possess the standard by which to judge what you have done, and not those who will be your judges. Neither do I possess it, and so I do not judge. I ask myself: Who dares to be a judge? I see no one, no

one. In order that men may live together it is perhaps necessary that judgment be passed; but the individual gains nothing by such judgments, either for his soul or for his knowledge." It was a bottomless silence into which Niels Heinrich had sunk . . .

CHRISTIAN was speaking again: "So all that does not concern me at all. You need have no fear. What I want has nothing to do with it. I want—" he stopped, hesitated, and struggled for the word, "I want you. I need you . . ."

"Need me? Need me?" Niels Heinrich murmured, without understanding. "How? What for?"

"I can't explain it, I can't possibly explain it," said Christian.

Whereupon Niels Heinrich laughed—a toneless, broken laugh. He walked around the whole table, then he repeated the same repressed, half-mad laugh.

"You have removed a being from this earth," said Christian softly, "you have destroyed a being so precious, so irreplaceable, that centuries, perhaps many centuries, will pass until one can arise comparable to it or like it. Don't you know that? Every living creature

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On the first day of the new Year Jakob Wasserman died at Gratz, Austria, of angina pectoris, and the world has since been appraising his work and designating his future place in literature.

The excerpt printed on this page is from "The World's Illusion," Wasserman's best-known work in this country. Brief as this excerpt is it is perhaps most illustrative of his philosophy, his style, his method of character portrayal and his story plotting.

Jewish Composers and Jewish Music

By LAZARE SAMINSKY

(Mr. Lazare Saminsky is a well-known figure in Jewish musical activity in this country. He is the music director of the Temple Emanu-El, author of "Music of Our Day," recently published by the Crowell Co., and composer of much secular and synagogue music. He is also well-known as a leader of the modernist group of American composers, being one of the founders, and a present director of the League of Composers. He studied under the great Russian composer, Rimsky-Korsakoff, and participated in the work of the famous Petrograd Jewish Folk Song Society, which gave to the world a notable collection of Jewish folk songs.—Ed.)

THE history of Hebrew musical activities presents a very strange phenomenon. A race extraordinarily gifted with musical abilities, which has created a world of melodic treasures, beautiful love songs, lullabies, great religious chants and Chassidic (sectarian) dances, it seems to have been doomed to produce only imitators in composition.

Thus, Mendelssohn was only a stepson of the great German classic school; Meyerbeer, an appendix to the French grand opera; Rubinstein, the much belated apostle of German classicism in Russia, a very poor rôle, indeed, at the time of the glowing activities of Rimsky-Korsakoff, Borodin and Moussorgsky.

But the last two decades have brought two phenomena which have changed the aesthetic attitude of the creative Hebrew musician and intensified his racial expression.

The great research work in Hebrew folk-song and traditional religious music done in Russia, Lithuania, Poland and Palestine by the Petrograd Hebrew Folk-song Society, the Jewish Ethnographical Expedition of Baron Horatio de Guinzbourg, and the old Berlin art magazine, *Ost und West*, as well as the general revival of racial elements in the new European art, have been instrumental in bringing about a resurrection of Hebrew spirit in music.

It is interesting to note that Hebrew composers of today, in creative psychology and racial expression, belong to two groups sharply defined.

The Eastern type, to which Michael Gniessine, Joseph Achron, Moses Milner and Alexander Krein belong, is body and soul connected with Eastern Hebrew masses, their fiery religious creed, their original songs and habits.

They are true cultivators of Hebrew folk-song. They created big forms on this basis and revived in music the spirit of the Bible, in such words as Gniessine's "Youth of Abraham," Achron's "Thamar," Milner's "Unsane Toikef," etc.

The 200 Hebrew compositions, all serious and interesting and most masterly works, published by the Hebrew Folk-song Society in Petrograd and partly republished here and in Europe, are the foundation of a renaissance Hebrew musical culture which will have a color and a value of its own.

We must count Ernest Bloch in the same Eastern group in spite of his being born in Switzerland and his

avowed aversion to cultivating folk-songs in composition. As far as I remember, Mr. Bloch told me once that his father was a Russian Hebrew and that in his boyhood he was nursed on traditional Eastern Hebrew tunes sung in the family. This influence is felt in Bloch's works. His "Jewish Poems" and particularly his magnificent "Schelomo" are most decidedly reflections of Hebrew domestic melody in their melancholy and contemplative parts and of the old liturgical melody in their jubilant and exalted elements.

The Western Hebrew composers—among them Schonberg (who is now in this country) and Milhaud in Europe, and Jacobi, Ornstein, Gruenberg and Marion Bauer here—are less pronounced ethnically because they come from the assimilated Western Jewry, which has forgotten the old songs and traditions, and adopted the language, art and usages of their neighbors.

Still, racial psychology is a thing not to be extinguished easily.

Arnold Schonberg, with all his radicalism, is a typical representative of the Western, that is, Continental Jewry, hysterical, neurotic, assimilating and accentuating ideas and feelings adapted from its neighbors. Schonberg plays in music the very Hebrew rôle which was played by Mendelssohn, Meyerbeer and Rubinstein, and I am sorry to say that this rôle does not at all consist in bringing an original note into European music. It tends only toward accentuating, sharpening or giving an overtaxed expression to the tendencies of the composer's contemporaries. The set and stubborn classicism of a Mendelssohn is as much a product of a typically Hebrew over-emphasis of the points of artistic creed as the biting extremist outbursts and experiments of a Schonberg.

I would add Louis Gruenberg and Darius Milhaud, among the fiery and brilliant apostles of today's revolutionary musical work, to the same category. But if these Westerners represent one side of the Hebrew spirit, the spirit of neurotic protest, of revolt and destruction, the others reflect the Mendelssohnian elements of Hebrew creative musicianship, the worship of culture, the gentle earnestness and quiet workmanship. Two outstanding Hebrew composers, Frederick Jacobi and Marion Bauer, belong to this latter group of Western Hebrew composers.

I cannot pass by a third and hybrid type which is an American product entirely. I am speaking of the masters of syncopated music, Irving Berlin, George Gershwine, etc.

Not the Negro jazz of an early day but the present stage of jazz must be considered the Hebrew-American contribution in musical art of today. The above named Hebrew musicians have transformed the barbarian, tumultuous noise *ad libitum* of the old jazz band into real music, elegant and gentle, well calculated and full of subtle colors.

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BEFORE HITLER

By HELENA LIEBERMAN

PREJUDICE against Jews in former ages was based primarily on his religion. In the darkness of religious intolerance the Jew was persecuted for his stiff-necked convictions and his ancient beliefs. When the Church was firm in its opinion that heresy was a most odious vice and should be exterminated by fire and sword it was but natural that the Jew, along with other dissentients, should fall a ready victim at the stake. The terrible massacres of the Jews in consequence of the crusades are notorious. But not the Jews alone then supplied the barbarious hierarchy with hecatombs. During the Spanish Inquisition the burning of Jews and heretics was invested with all the characteristics of a public festival and a religious celebration. The practice of persecuting the Jews was general throughout Europe during the Middle Ages. In the fourteenth century special oaths and caps were invented for the Jews, and the yellow badge was decreed in Avignon in 1326.

Jews' quarters, known as Ghettos, were the rule in the cities of France, Germany, and Italy. They were denied the civil rights of the Christian citizens, and had to pay considerable money taxes for the immediate protection of the sovereign.

From the time of Constantine to Charles V history is replete with endeavors to exterminate the Jews. To plunder and kill them was then held to be a Christian duty and a proof of chivalry, for the severity of these anti-Jewish measures forced hundreds to baptism, and it was the purpose of the Church to gain converts. Once the Jew embraced Christianity, however, he was freed from the attacks to which his own family may have been subjected.

The philosophical spirit of the last half of the eighteenth century first began to acknowledge the rights of the Jews. In France the capitation tax was removed in 1784, and projects of enfranchisement began to be broached. As a consequence of the Revolution, civil rights were granted to the Jews at the end of the century, and gradually similar treatment was accorded them in most European countries. Thus the ghetto walls were slowly broken down; but the anti-Jewish prejudice has persisted.

IN the German States the Jews were freed by the French law as a result of the conquests of Napoleon, but they lost their civil equality when the French retired and regained it only bit by bit in succeeding years. In 1812 a royal edict declared all Jews in Prussia to be equal citizens and gave them equal legal rights and privileges with their Christian fellow countrymen. In 1848 the national parliament which met at Frankfurt adopted resolutions in favour of the removal of religious disabilities, and the legislation with which the German Empire was inaugurated in 1871 at length gave political and civil equality to the ordinary military laws, they served in the army, and many Jews held commissions in those regiments in which noble descent was not a necessary qualification.

Every country in turn seems to have witnessed outbreaks of this inexplicable anti-Semitic spirit. The per-

secutions of Eastern Europe are common knowledge. They have persisted intermittently through the past two centuries. Barbarous pogroms followed each other and thousands of Jews sought new homes in America and the British colonies. In France anti-Semitism was openly expressed in connection with the Dreyfus case.

In modern times the prejudice is directed against the Jews as a race, not merely as a religious sect, and it manifests itself in all phases of human activity. It expresses itself in a variety of acts of intolerance, and at times emulates mediæval barbarism. It is not surprising to find the Germany of present-day atrocities the spiritual home of the fanatical movement of anti-Semitism. Soon after the victorious campaign against France there were anti-Jewish outbursts in Germany. The material prosperity that followed the conclusion of the Franco-German war led to a great deal of reckless speculation and commercial gambling. When the great bubble burst the entire blame was fastened upon the Jews, and popular feeling was inflamed by the publication of a sensational pamphlet by Wilhelm Marr, *Der Sieg des Judentums über das Germanentum*.

FROM 1878 anti-Semitism became a distinct political program in Germany, and Bismarck was the first to use it as a weapon. An attempt was made to root the Jews out of the body politic with hooks of iron. Riots broke out from place to place, and life for the Jewish people in Germany became for a time neither safe nor pleasant.

In Eastern Europe, too, anti-Semitism was growing in popularity, but it was led there by the ignorant masses. In 1881 pogroms broke out, the origin of which was traced to civilized Germany. Professor Phillipson, the dispassionate historian, says: "Even Germany, characterized by the whole world as the home of anti-Semites, did not remain unmoved by the horror aroused by these atrocities, for it indeed bore a good share of responsibility for their occurrence." The Russian massacres were followed by a slight reaction and the Jews enjoyed a brief respite. But their position was becoming more and more seriously undermined in the social and economic world. The excesses of Jew-baiters proceeded beyond limit, and were unchecked by the Government of that country.

Viewed in the light of two thousand years' recorded experience, modern anti-Semitism appears to be neither religious, nor racial, nor economic in its origin and character. It is all three, and something more. We find in it all the motives which led to the persecution of the Jews in the past. In antiquity the struggle was chiefly due to racial antagonism; in the Middle Ages it was a result of religious bigotry; and since the nineteenth century it has assumed chiefly a national garb. But as in antiquity religious antipathy was blended with racial hatred, as in the Middle Ages economic rivalry accentuated religious zeal, so in modern times racial and economic reasons have contributed to the movement in various degrees according to the peculiar con-

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The NAZIS and the OLD TESTAMENT

By FATHER JAMES M. GILLIS

Editor of the Catholic World

ONE of the maddest ideas that has ever been exhibited to the world that has witnessed so much lunacy is that of certain Nazi Christians in Germany who have declared their intention of doing away with the Old Testament. The reason alleged is that the Old Testament is Semitic—or to speak more accurately, Jewish. The anti-Jewish movement has gone so far in Hitler's Reich that some of the extremists, following the discredited Ludendorff, want to get rid not only of the Old Testament but the New, not only of Judaism but Christianity as being Jewish in origin and ethos. The Ludendorff element is more courageous and consistent than those who dare go only half-way in their determination to get rid of all that smacks of Judaism. For every book in the New Testament, as well as in the Old, was written by a Jew. St. Luke, St. Mark and St. Paul were Jews of the Dispersion, that is to say, Jews of other countries than Palestine, but they were none the less Jews.

The Apostles were Jews as truly as the prophets; Peter and Paul and James and John were quite as Jewish as Abraham, Isaac, Jacob and Moses. And if we must introduce the Sacred Name of Jesus into this ridiculous business, there was not one drop of any blood but Jewish in the veins of the Son of Mary. So—once these anti-Jewish fanatics get going, if they have the audacity to be consistent, they will have to throw away the New Testament with the Old. If they eliminate everything Jewish from their religion, they will have to get rid of our Saviour Himself, and His Mother and His foster father and all His friends, apostles and first disciples.

AND if they get rid of Our Lord, whom will they put in His place? Ludendorff, who probably is mad—in the original sense of the word, that is insane—has the answer. He suggests a new god, or rather an old heathen god dug up out of the grave in which he had lain for some 1400 years—the god Wotan, otherwise Woden, for whom our Wednesday (Wodensday) was named in heathen times. Wotan, by the way, had one peculiar characteristic in Teuton and Scandinavian mythology. He was the god of the wind—perhaps we may say the god of the big wind; and as such I should say an appropriate choice for the Hitlerites; if Hitler won't be jealous of a god who can blow harder and longer than he.

Also Wotan, like all the other heathen deities, demanded and received human sacrifice. Perhaps the extreme bigots like Ludendorff plan to offer him human sacrifices once again—and doubtless the human sacrifices would be Jewish men, women and children. I wouldn't put it beyond them. One of the marks of a bigot is that he thinks he does a service to God when he persecutes his fellow-men.

Speaking of human sacrifices—when the primitive Christians were persecuted in Rome and in other parts of the Empire, they were thought to be Jews. And the

Romans had reason to consider them Jews, for in fact most of them *were* Jews. When St. Paul went out into the Gentile world, though he considered himself to be by the divine call apostle to the Gentiles, he always preached first in the synagogues, and the first Christians were Jews. The earliest martyrs in consequence, not only at Jerusalem but at Rome, were Jews. Indeed, the first three popes, if not the first four popes, were Jews.

IN the text of the Roman Mass even to this day we have reminders that our remotest ancestors in the Faith were Jews; to say nothing of the introductory parts of the Mass (taken generally from the Old Testament and hence Jewish). When we come to the Canon, the sacredest part of the Divine Liturgy, we speak of "our Father Abraham," and of Melchisedech, the high priest, who offered sacrifice for Abraham.

To put the matter briefly and pointedly—we Christians consider ourselves to be direct and legitimate heirs to the Jewish religion. Our faith began in Judaism, and to this day is steeped and saturated with Judaism. It may be that a good many Jews don't know how Jewish is the Christian religion, but there is no excuse for a Christian's not knowing that we have inherited a very great deal of the Jewish tradition and the Jewish spirit. We use the Jewish scriptures, we honor the Jewish heroes, the Jewish patriarchs, prophets, sages and kings. We claim Isaiah and Jeremiah, Ezechiel and Daniel, no less than Matthew, Mark, Luke and John. We hold that the Old Testament written before Christ is just as divinely inspired as the New Testament written after Christ.

Now, therefore, we have and can have no sympathy and no agreement with those who try to deJudaize Christianity. To eliminate the Jewish element from our faith would be to tear up and throw away the roots of the Christian religion.

TSAR and HITLER

EXCEPT in Tsaristic Russia, the last hundred years have seen no such persecution of Jews as has been carried out in Adolf Hitler's Germany. In one respect, moreover, the situation has been, and still is, worse here than in the old Russia, for the Nazis have decreed that any person who had one Jewish grandparent is a "non-Aryan," and the fact that that grandparent may have been a baptized Christian makes no difference. Thus, the degrading of a minority of the German nation to pariahs does not affect, as is too often overlooked, merely the some 630,000 orthodox Jews in the country, but also a further contingent containing at least four million Germans, and probably five millions—that is to say, almost every twelfth German.

—The New York Times

ENGLISH INTEREST IN PALESTINE

By CLARENCE E. BULKLEY

THE phenomenon of the mental and spiritual kinship between Anglo-Saxon and Jews has its historical background. The indisputable fact is here, that a true close affinity does exist between Jewish and Anglo-Saxon mental and spiritual processes. The fundamental differences in physical constitution, temperament, mental disposition, temper and inclination between Anglo-Saxon and Jew, do not affect or modify the fact that a strong undercurrent of sympathy and interest between the two races, is alive and growing. Glancing through the history of English people we marvel at the discovery that Jews and Judaism are inextricably interwoven with the intellectual and spiritual growth and development of the Anglo-Saxon race. It is due, of course, to the Bible and the Hebrew Prophets. But all other nations also revere the Holy Scriptures, and yet, none of them absorbed the essence and the spirit of the Hebrew Bards and Seers as profoundly as have the British, none of them have been as intensely aroused and inspired by the exalted exhortations, piety and lofty ethics of the ancient Hebrews, as have been the inhabitants of the British Isles.

This appreciation of Israel, this interest and concern in the sorrows of a wandering, disrupted race, has found profuse and eloquent expression in past and present English literature. The most forceful and dramatic exponent of the tragic fate of the Jewish people was the immortal Lord Byron, who, in his "Hebrew Melodies," has given us a most stirring picture of disconsolate Israel, driven from his country and forced to wander from land to land. One cannot read the following passages from Byron's "The Wild Gazelle," without being profoundly moved:

The wild Gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground.
But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie;
Our temple has not left a stone,
And Mockery sits on Salem's throne.

Lord Byron, who lived in the early period of the nineteenth century, before there was any movement among the Jews for the return to Zion, could, as a Briton, grasp and interpret the mental agony and the spiritual misery of the Jew, as the following verses demonstrate:

But the Gods of the Pagans shall never profane
The shrine where Jehova disdained not to reign;
And scattered and scorned as thy people may be,
Our worship, Oh Father, is only for thee.
Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild dove hath her nest, the fox his cage,
Mankind their country—Israel but the grave!

Byron's great inspiration emanated from a thorough acquaintance with the Bible and the prophets and a

complete absorption of the Spirit of Israel permeating the Holy Scriptures. The tragic fate of the Jewish people, therefore, so gripped this famous English bard that he felt and grieved as a son of Israel would over the fate of his people. In his masterly poem "Oh! Weep For Those," Byron cried out:

And where shall Israel leave her bleeding feet?
And when shall Zion's sons again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped before its heavenly voice?

FIVE years after Byron's death (1824), another Englishman, Laurence Oliphant, was born at Cape Town, South Africa, who was destined to become the foremost advocate of Jewish restoration to Palestine. Laurence Oliphant, it may be said, was the first non-Jewish Zionist, long before the advent of the modern Zionist movement. He went to Palestine and lived for a time at Haifa, where he exerted himself ceaselessly devising schemes for restoring the Holy Land to the Jewish people. More renowned in her love for Zion and justice to Israel was the celebrated writer, George Eliot, who was born on an English farm at Warwickshire, England. George Eliot, a contemporary of Dickens, was intensely absorbed in the solution of the Jewish problem. She wrote on the "Essence of Christianity," "Spinoza's Ethics" and reached the climax in "Daniel Deronda" in which she achieved immortal fame.

"Daniel Deronda" is not only a strong intellectual plea against anti-Jewish prejudice, but also a plea for the return of Israel to its own shores. The all-Jewish city of Tel-Aviv has rightfully honored her memory by recently naming a new street after her.

At the close of the nineteenth century and in the beginning of the twentieth century, English statesmen, church leaders and intellectuals led a veritable crusade for the emancipation of the Jewish people, and also for the restoration of Zion. Everywhere throughout the world England stepped to the fore when the need arose to defend Jewish rights. It was an English clergyman who encouraged and assisted Herzl in his first steps to gain a hearing in official quarters; it was the English government who first gave official recognition to the Zionist movement by offering the territory of Uganda for Jewish colonization, and it was Arthur James Balfour, who on November 2, 1917, wrote, "His Majesty's Government views with favor the establishment in Palestine of a National Home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object."

And now, at this juncture, when the Jewish return to the Land of Israel is taking place before our very eyes, a new factor has been added to the mental and spiritual affinity and kinship of Anglo-Saxon and Jew, so emphatically demonstrated in the past. Here, in Egypt, and particularly at Port Said, one fully realizes this new factor—the *communion of interests of the English and Jewish people in the economic, political and cultural development of the Near East.*

(Continued on Page 20)

"What Can I Use For a Topic?"

None of Sholom Aleichem's most popular stories, "If I Were Rothschild," a poor man describes what he would do if he suddenly became possessed of a Rothschild fortune. We have all had the feeling that we could improve on the other man if we were to have his job. We could give the nation, state or city much better service than the elected officials; we could run a corporation better than its president, we could conduct an institution better than the executives at the head of it.

While this weakness is present in all of us, it never dominates to the marked degree with which it afflicts certain journalistic commentators, popularly known as "columnists."

The columnist becomes the slave of his column. Here, before him, is a white space that must be filled, day in and day out, regardless of whether the columnist has something worthwhile to say. He is hounded by the spectre of the daily need for material with which to fill up his column. Asleep or awake his problem is "a topic for my column."

If this is true of most columnists, it is especially true of the hapless Yiddish columnist. His range of subjects is naturally limited and his lot, therefore, becomes a very hard one. Besides, the Yiddish newspaper column, being a comparatively recent innovation, lacks tradition, background, precedent. Thus, in order to fill his allotted space, the columnist becomes a "know it all," a Jack-of-all-trades. He does not like this, is not in sympathy with that; he attacks this organization, throws a stone at that movement, and, in an omniscient spirit, tells all what should or should not be done.

One certain Yiddish columnist, in search of a subject, recently discovered that on the other side of the East River, there is an institution called the Brooklyn Jewish Center. Its organizers, he heard, did not know how to speak the English language well. As a distinct favor to them, presumably, he would have them listen to speeches in Yiddish, ignoring the various Yiddish lectures delivered from the pulpit on Friday evenings and disregarding the fact that every attempt of the Center to give special Yiddish lectures proved futile. He does not like the lectures chosen for the Forum of the Center. There should be established a board of examiners who would look into the religious beliefs of those invited to speak. Clergymen of other faiths, regardless of their known reputations as champions of Jewish rights, should be considered "treif." He would even go so far as to censor the Rabbi's sermons.

"If I Were Rothschild—." No, if we were the editor of a Yiddish daily, we would, in the first place, abolish the daily column. We would ask our columnists to write only when they felt the insistent urge to set their thoughts on paper, when they really had something to write about, and when they had studied their subject and knew how to discuss it with truth and fairness.

—J. G.

Evidence!

The following report was submitted to the Brooklyn Jewish Center by Mr. Hyman Aaron:

Mr. President, Fellow Members:

The House Committee is happy to report a considerable saving in the maintenance of the building, due particularly to the installation of Simplex Oil Burners during the past year. This change made it possible to effect a saving which in one year alone more than paid for the cost of the installation. The salaries of the Engineer and Fireman were \$3,574.86 as against \$4,640.76 in 1932, a saving of \$1,065.90. The cost of coal for the first two months and the oil for the balance of the year was \$2,247.27 compared with last year's expenditure of \$4,932.00, a saving of \$2,684.73.

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YENTE of the TENEMENTS

By I. KOVNER

(Translated from the Yiddish by JOSEPH KAYE)

First English Publication of the Famous Yente Chronicles

(For a number of years I. Kovner wrote a series of humorous sketches for the JEWISH DAILY FORWARD of the career of Yente, a lady of the lower East Side. These sketches became world-famous and contributed in no small measure to the history of Yiddish journalism and Yiddish humor. Three of these sketches are published here for the first time in an English translation.—Ed.)

YENTE PREPARES FOR THE COUNTRY

ALL year round my Yente is strong as an oak. Comes the summer and she takes sick; so sick you'd think the time had come to make arrangements with the undertaker.

"What ails you, Yente?" I ask her

"Oi, Mendel, I'm sinking," she says. "I can't bear it. The heart thumps, there's no appetite, the back cracks, the sides ache—Mendel, I'm sinking; you're becoming a widower."

"So I understand that this smells of a trip to the country."

My enemies, and your enemies, should have as much strength as I have to support a "country". But go speak when you see your Yente fading before your eyes, like a burnt-up candle.

"Nu," I say with a sigh, "Yente, make yourself ready for the mountains."

Speaking these words I see that Yente is gradually improving in health. Her eyes light up with merry little sparks and she says: "What, again in the mountains? To be with the Brownsviller *yachnes*? They should live so! No, Mendel, I'm going this year to a farm in Pikefield."

"All right," I say, "let it be Pikefield—but go."

"So, you want to be rid of me, ah? So you can run around all night with that blonde from Sheriff Street? A free bird you want to be!"

"So don't go," I reply.

"What do you mean, don't go? The heart thumps and the back cracks—is that nothing, ah?"

"Well go then," I tell her, "And you won't have the thumps and the cracks."

"It's easy for you to say, go. And what will be with the children? Where will I leave Sadie?"

"Take her with you."

"And Pinney?"

"Take him too."

"And Feivel? And Isaac'l?"

"Take all the children."

"So! so you should be a free man—have a good time—play the role of a *tsingelman*? No-sir, Mendel, me you won't *blof*. Yente's brains haven't dried up yet!"

"Well remain at home."

"And what about my sides, and the no appetite?"

"That," I say, beginning to lose patience, "is nothing."

"And the thumping heart?"

"Nothing!"

"And the nausea that brings one almost to a faint?"

"Well, then, why don't you go?"

"Because I'm afraid you'll go crazy from having a good time."

"So stay at home."

"But I'm sick."

"So go; who doesn't let you?"

"Is it nothing to you that I have to take the children? A fine pleasure one can have with four children!"

"Well don't go!"

And just as you hear, we wrangled for two days and two nights, and at last it was decided that she should go, but without the children. They were to remain with me in town.

"Let it be so," I say thankfully, "so long as you go."

"But who will look after the children?" she asks.

"One must cook a spoonful of warm food for them sometimes; wash their heads, clean their faces, darn their stockings. They're children, woe to their father!"

"So I'll take in a maid."

"What? Maids you'll take in? I can see he wants to get rid of me!"

"If you are afraid," I tell her, "remain at home."

"And if I am sick, is that nothing?"

"So go."

"And you'll take maids into the house, ah?"

"Don't go—"

* * *

WELL, it's several weeks now since Yente has been crawling about the house with her head bound up with a wet towel, her hair towseled, and muttering: "Folks have husbands who do something when their wives are sick. And here is a well and healthy man who idles about and makes believe he doesn't know anything—an ache to his bones!"

"Who is to blame," I ask, "If you don't want to go to the country?"

"What do you mean, I don't want to go to the country? You should take a maid into the house? They should not live to see it, my enemies!"

"Then take the children and I won't have to hire a maid. I'll lock up the house and board with a missis somewhere."

"So, a boarder you want to be, with a missis! To treat her every night to the *mofn pichtes*; to take her every Sunday to Bronx Park; to have a good time with
(Continued on Page 22)

CLIPPED WISDOM

The American Federation of Labor joins with other public spirited organizations in our own country in officially adopting a boycott against German-made goods and German service, this boycott to continue until the German Government recognizes the right of the working people of Germany to organize into bona fide, independent trade unions of their own choosing, and until Germany ceases its repressive policy of persecution of Jewish people.

—WILLIAM GREEN,
President, American Federation of Labor

* * *

This is not the time or the occasion for the Jew to blow his own horn and to point to the immortal achievements of his race and to the understanding services which it has rendered in every field thrown open to its genius. The enemies of our race are doing that by the very infamy and atrocity of their warfare; they are challenging the conscience of the world which no man and no nation can do with impunity for any length of time. The very centuries are rising up to testify on behalf of our deathless race. History has shown that, however fierce and apparently irresistible the onslaught of cruel intolerance, it always meets its battle of the Marne. But this is the time for us all to take increased devotion to the Jewish race from the very sorrows which have now befallen it, one of the most tragic chapters in its long history of sorrows; (a chapter unbelievable in our day and generation, but alas! all too hideously true). In the face of bitter and ruthless provocations, this is the time, indeed, for every one of us to heed the call of the blood which courses in his veins, and loyally and proudly to stand up and be counted.

—Otto H. Kahn

* * *

A situation has arisen in the course of the last months more disquieting than anything which has occurred since the issuance of the Passfield White Paper four years ago. The immediate and external manifestations of that situation have been a series of new immigration restrictions issued by the High Commissioner which will make the entry of Jews into Palestine even more difficult than it has been in the past. But behind these immigration barriers there is increasingly apparent a new and perverse interpretation on the part of the Colonial Office and the Palestine Administration of their function as trustees of the Mandate of the League of Nations The immediate task is, then, to bring home both to the Colonial Office and to the British Government and people the danger inherent in their present Palestine policy. Nor can we afford to wait until that policy, at present in process of adoption, becomes a hard and fast rule. From the Jewish Agency, from the various Zionist Organizations and from those Jewish and non-Jewish groups concerned with the welfare of Eretz Israel there should arise no plaintive cry but a clear, firm, irresistible demand that the Mandate for Palestine shall either be executed or surrendered. That if Great Britain choose to retain it, she must count upon the fact that, paraphrasing the word of Lord Nelson: Every Jew expects England to do her Duty!

—Opinion

I wish I had the power to give the Christian people of this country a realization of their responsibility. The crime against the Jews is committed in the name of Christianity and of "Aryanism," the whole theory of which is arrant nonsense. And the result is that tens and hundreds of thousands of men, women and innocent children are suffering because of certain theories about race and religion. The non-Jewish people of America have a real responsibility to show the world that they are not parties to such persecution. They can show that by their help and aid when it is asked in the next few weeks or next few months. Today, 100,000 to 150,000 young people are being brought up in an atmosphere that poisons the very souls of children, the atmosphere of fear and hatred. Non-Jews have a responsibility in this matter that they cannot shirk without betraying the very principles of the ethics and religion of which they boast.

—JAMES G. McDONALD,
High Commissioner for German Refugees

* * *

The tragedy of Jakob Wassermann was not that he died in exile but that he lived in exile. His political passport was German. That was revoked. His racial passport was Jewish. That he never used. He was a bewildered emigre all his life. He sought to live in three worlds and was not at home in any. He knew himself to be a Jew, a German and a European. He did not know how to synthesize the three nor how to identify himself completely and resolutely with one and ignore the others. Wassermann declared himself to be "fully and irrevocably" a Jew. And yet there was altogether too much torment, questioning and agonizing in his Jewishness. It was always an "inextricably complex problem" for him—not a simple accepted fact. He was too sincere and self-respecting a man to seek escape from Jewish life by way of apostasy or assimilation. He was too sensitive and righteous a man not to be stirred occasionally by the grandeur of his people's Semitism in Germany. He was too great an artist not to be stirred occasionally by the grandeur of his people's heroic past. But always one has the feeling that for Wassermann, membership in the Jewish group was a melancholy lesion in his soul, a misfortune, as Heine would call it. He found neither satisfaction, pride nor challenge in it.

—Abba Hillel Silver

* * *

It is not Germany which is persecuting her Jews with such medieval hatred, but only a section of Germany—the National Socialists. And it took even the leaders and agitators of these people fourteen years of the most violent and unscrupulous propaganda before they succeeded in stirring up their followers against the Jews. Do not believe that the whole nation really stands behind the National Socialists—there are well-informed politicians who estimate that barely one-third of the population adheres to Hitler—but this section

of the nation has sworn to root out the Jews and is determined to achieve its purpose. This specific point in the Nazi program, the extermination of the Jews, is the only clause that they will be able to fulfil. During the first days of their rule they tried to achieve it in a literal sense by killing, mutilating, or driving to suicide numerous Jews. In the few months of Nazi rule I alone lost six good friends in this way. It is true, after the first and most violent pogroms, the great wave of indignation abroad compelled the Hitlerites to stop actually killing Jews. On the other hand, they made no attempt to punish those guilty of the murder of Jews, so that by their silent toleration they sanctioned future acts of terror.

—Lion Feuchtwanger

* * *

We read of a movement lately initiated in one of the leading countries of Europe to delete the Ten Commandments, presumably that part which says "Thou shalt not kill"; edit the Lord's Prayer, since that perfect supplication encompasses all men regardless of race or creed; abolish Christianity, and conform the teachings

of the Nazarene to the practices and principles of their political leader. This wicked and blasphemous exhibition of diseased minds seems only a little more impious and no less vain and impotent than the persistent attacks everywhere encountered upon popular government, the right and capacity of the people to direct and manage their own political affairs.

Here and elsewhere, either by those who in their own land have completely destroyed personal liberty because of race, religion or political opinions and sacrificing all rights of the people to the gratification of personal power, or by those in our own land who consult appearances rather than realities and mistake surface indications for the deep currents which move below, is heard the solemn pronouncement that popular government has failed and constitutional democracy is dead. We need not be dismayed, but we cannot be unconcerned. The right to worship according to the dictates of one's conscience, the right to freedom from persecution on account of race, are parts of that political liberty, that freedom from oppression which is the lifeblood of democracy.

—Senator William E. Borah

MATZOTH PUDDING

By BERT LEVY

THEY had sailed together for nearly ten years, as partners—later as husband and wife—over the troublous seas of vaudeville, this young Jewish couple, till her changed interests led her away from his orthodoxy and they almost parted.

"Lena," he would often say, nearly in despair, "if you would only be less, eh, what you call spiritual, I would love you more. You are too damn perfect for such a bum as me and I can't stand it. You used to be a reg'lar feller and clown with the gang on the bill"—all this because Lena of late preferred going home to read and study rather than sitting around smoky grills till all hours listening to ribald songs.

The little rift within the lute developed into dressing-room scraps about the spiritual and the material, which were prolonged right up to the moment when they stood in the wings, where the stage-hands whispered that Lena and Joe did not kiss as they used to before going on.

And, too, the act didn't "go over" with the accustomed "bang." Lena was losing her wicked little ways, so Joe said, which used to catch the audience so well, and he blamed their failure on her "bee-u-ti-ful" thoughts.

"For the love of Mike," he would yell at her after the act, "you gave a punk show; where's your ginger—your pep?" And then for the edification of the rest of the bill within earshot he would bawl her out unmercifully.

"Joe, dear," is all Lena would answer when he had calmed down for a moment. "Count your blessings and be grateful that I look upon applause, your success, and all that sort of thing as material."

Joe would get back at her in rather a mean way when

she needed a dollar or two for supper or anything else. "Money!" he would snap at her. "Money is only material—you'll get none from me; go out and have a mental feed."

Things came to such a pass that Lena and Joe did not eat together. They hardly ever spoke to each other excepting in the act. After the matinees they went their separate ways till they met in the dressing room to make up for the night show.

HEARTSICK and haggard from fretting, Joe tried to still his turbulent mind by long lonesome walks between shows. One afternoon, more troubled than usual, he walked till he found himself, footsore and weary, at dusk on the East side, in front of a little restaurant. Noticing the sign "Kosher" in the window, he entered, to find only one other diner. It was Lena.

Joe sat down at the same table. Neither of them would speak first. The Yiddish waiter brought Joe a plate of the same hot soup with kreplach that Lena was having, after which they both partook of gefilte fish—still in silence. Then came the matzoth pudding and the Russian tea with lemon. Still neither of them would make the first advance. Just then the waiter put an old record on the Victrola, "Kol Nidre," sung by Cantor Sirota.

As the beautiful tones filled the dining room, Lena was deeply stirred. Suddenly she began to sob.

"Lena! Lena!" gasped the overjoyed Joe, stretching across the table to hold her hand. "After all, you see, you are a Jewess at heart."

"No! No! Joe, dear, it's not my heart so much; it's my stomach," sobbed Lena, as she resumed her matzoth pudding.

ANNUAL MEETING of the CENTER

A HUGE SUCCESS

Several hundred members and their wives attended the Annual Meeting of the Center last Thursday evening, January 18th. There was a most representative and interested gathering of members who listened eagerly to the reports presented covering the activities for the past year. At the conclusion of the business of the evening, all the members present assembled in the restaurant for a repast and spent a most enjoyable social hour, making each other's acquaintance.

The meeting was called to order by the President of the Center, Mr. Joseph M. Schwartz. He then called upon the following who reported on the progress made in their respective departments:

Auxiliary Activities Committee	Cyrus Levinthal
Center Academy	Rabbi Levinthal
Forum and Educational Committee	I. Siegmeister
Hebrew Educational Committee	H. A. Harrison
House Committee	Hyman Aaron
Membership Committee	Emanuel Greenberg
Physical Training Committee	David B. Kaminsky
Publicity Committee	Louis J. Gribetz
Sisterhood	Mrs. Philip Brenner
Religious Service Committee	Abraham Ginsburg
Young Folks League	Bernard Bregstein

The financial report, as of December 31, 1933, was presented by the Center accountant, Mr. Mark J. Goell, following a brief introduction by the treasurer, Mr. Fred Kronish.

In presenting his annual message, the President of the Center, Mr. Schwartz, reviewed generally the progress made by the institution during the past year. He stressed particularly the problems of finance and that of an increased membership to help meet the budget of the Center. He officially informed the members of the leave of absence granted to Rabbi Levinthal to enable him to spend several months in Palestine for complete relaxation and to help him continue his studies. "While we shall miss him greatly," Mr. Schwartz said, "we are happy that it will afford him an opportunity to get a complete rest and prepare him for the further work which shall await him upon his return in our midst." Mr. Schwartz thanked his fellow officers, Messrs. Hyman Aaron, Henry Gold, Fred Kronish and Henry Seinfel, as well as the members of the Board of Trustees and the Governing Board for their very helpful assistance. He concluded with an expression of thanks to the Administrative Director of the Center, Mr. Joseph Goldberg, for his devoted and tireless efforts in behalf of the Center during the past year.

The entire list of officers, trustees and members of the Governing Board, as submitted by the Nominating Committee, through its chairman, Mr. M. Mendel Schachne, was unanimously elected.

RABBI LEVINTHAL GRANTED SABBATICAL LEAVE—WILL SAIL FOR PALESTINE FEB. 15th

The trustees and directors of our Center have granted to Rabbi Levinthal a Sabbatical Leave for the remainder

of this season. Rabbi Levinthal is this year commemorating the fifteenth anniversary of his ministry in our institution. He and Mrs. Levinthal are leaving on February 15th for Palestine, where they hope to remain until after Shabuoth.

While in Palestine, Rabbi Levinthal intends to do some special work at the Hebrew University, and as the chairman of the United Synagogue Campaign for the establishment of a Synagogue-Center in Jerusalem, hopes to participate in the laying of the cornerstone of that Jerusalem Center, which will take place some time in April.

Rabbi Levinthal has arranged to have our pulpit occupied every Friday night and Sabbath for the rest of the season, and also for the coming Passover and Shabuoth Festivals. Distinguished Rabbis have accepted his invitation and their names will be listed in the next issue of our *Review*.

The members of the Center will be given an opportunity to wish "Bon Voyage" to Rabbi and Mrs. Levinthal at a reception in their honor on Sunday afternoon, February 11th.

IN MEMORIAM

We announce with deep regret the death of Mrs. Kate Rottenberg, wife of Mr. I. Rottenberg of 365 New York Avenue, on Tuesday, January 23, 1934. To the family of the deceased and to the relatives and friends, the Brooklyn Jewish Center extends its heartfelt expressions of condolence.

DR. BECK TO DISCUSS "PHILOSOPHY AND PSYCHOLOGY" NEXT WEDNESDAY

The concluding lecture of the series on "A Philosopher Looks at the World," will be delivered by Dr. G. Francis Beck, well-known philosopher and lecturer, next Wednesday evening, January 31st, at 8:15 o'clock. The specific subject of his lecture will be "Philosophy and Psychology."

Dr. Beck, who is the Director of the Albor Temple School of New York, is an author of note and an excellent orator.

Admission to this lecture will be free to Center members upon presentation of membership cards and twenty-five cents to non-members.

DR. S. MARGOSHES TO ADDRESS EASTERN PARKWAY ZIONISTS

The well known journalist, Dr. S. Margoshes, editor of the *Day*, national Yiddish daily, will be the speaker at a meeting which will be held at the Center on Thursday evening, February 1st. Dr. Margoshes has recently returned from a daring visit to Germany and undoubtedly has some very interesting experiences to relate. Mr. William I. Siegel, the newly elected president of the District, will preside. All Welcome!



Pierre
Van
Paassen

PIERRE VAN PAASSEN—FORUM SPEAKER JANUARY 29th

The internationally famous newspaper correspondent, Pierre Van Paassen, will be the speaker at our Forum on Monday evening, January 29th. The subject of his address will be "European Dictatorship and the Jew."

Mr. Van Paassen published a daily column, "The World's Window", in the late *New York Evening World*. Among the people with whom he established close contact are Mussolini, the Pope, King Ibn Saud, Aristide Briand, Kerensky, St. John Philby, the uncrowned king of Arabia and successor to the enigmatic Colonel Lawrence, Hitler and General Ludendorff. For years Mr. Van Paassen was a familiar figure in the ghettos of East Europe as well as in the burning souks of Damascus, Cairo, Tangier and Fez, and in the chancellories of Europe's capitals. He tells of incidents of his voyages which the censorship forbade to reach the ears of civilization. He was with the Foreign Legion when it conquered Abd-el Krim, the Moroccan desert chief. He witnessed the slaughter of the Druses in the Lebanon. He was in Jerusalem during the August 1929 disturbance, was fired upon at Hebron, ambushed at Nablus, was in Madrid when the Republic was proclaimed and the king fled for his life.

To his analysis of the situations in various countries, Mr. Van Paassen brings a wealth of personal experience. As an international correspondent he is known for his rare ability to extract the human interest from complicated diplomatic situations.

Admission will be free to members and twenty-five cents each to non-members.

SAMUEL D. SCHMALHAUSEN AT OUR FORUM FEBRUARY 5th

At our Forum on Monday evening, February 5th, the speaker will be Mr. Samuel D. Schmalhausen, well known author, lecturer and teacher.

DR. GRAYZEL, DISTINGUISHED JEWISH HISTORIAN, TO DISCUSS JUDAISM AND CHRISTIANITY IN FEBRUARY COURSE

Those who are interested in our Wednesday night lecture courses will be happy to hear that during the month of February, Dr. Solomon Grayzel, instructor of Jewish History at the Gratz College in Philadelphia, will deliver four lectures on the general subject "Judaism and Christianity—A Struggle of Cultures".

Dr. Grayzel, who holds a Rabbinical degree from the Jewish Theological Seminary and a Doctor of Philosophy degree from Dropsie College, has recently published a book which was very well received by the greatest scholars throughout the world. "The Church and the Jews in the Thirteenth Century" is the title and it represents a study of the relationship between the two based on the letters and decrees of the Popes. Dr. Grayzel spent several years delving into these ancient manuscripts in Rome. His lectures, as can be seen from the following synopsis, will not only deal with that period, but will trace these relationships from the very origin of Christianity down to the present day:

February 7th—"Jews and Christians When the Church was Born". The Roman-Greek culture of the first century—the Jewish point of view—the Jewishness of Paul — why Christianity succeeded — the roots of anti-Jewishness in the Church.

February 14th—"Judaism and Christianity in the Middle Ages". The glories of Catholic Feudal Society—Judaism as Maimonides saw it—Jewish criticism of mediaeval Christianity—Points of contact and of conflict.

February 21st—"Martin Luther and the Jews". The part played by Jews in the cultural renaissance of Europe—What Luther attempted to reform—Why did Luther change his mind about the Jews—the Jews and Protestant Christianity.

February 28th—"The Jews and Modern Christianity". Forces making for the liberalization of Christianity—Recent relations between Jews and Catholicism—Recent relations between the Jews and Protestant sects —The philosophy of the Nazi rebellion against the Old Testament—Can Judaism ever win its struggle?

Admission to the entire course of lectures will be free to members of the Center only upon presentation of their 1934 membership cards. To all others there will be a nominal admission fee of twenty-five cents for each lecture.

RABBI LEVINthal TO CONTINUE DISCUSSION OF "JUDAISM AND LABOR"

This Friday night, January 26th, at our late services which begin promptly at 8:30 o'clock, Rabbi Levinthal will speak on the subject "Judaism's Attitude Toward the Laborer."

In his lecture last week Rabbi Levinthal discussed Judaism's attitude toward labor in general, and in this lecture he will continue his analysis of Judaism by interpreting its specific attitude toward the worker.

Rev. Samuel Kantor will lead in the Congregational Singing. You and your friends are cordially invited.

NEW HEBREW SCHOOL TERM TO COMMENCE FEBRUARY 1st

The Hebrew Education Committee and our Faculty are making all preparations for the opening of the new term in our Hebrew School sessions which will take place on February 1st. New pupils are now being enrolled and we trust that the members will lose no time in registering their children.

Further information may be secured daily from the clerk at the Center.

THE SABBATH

Kindling of Candles at 4:40 P. M.

Friday Evening Services at 4:45 P. M.

Sabbath Morning Services (Parsha Beshalach) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 4:45 P. M.

The Exchange

(Continued from Page 7)

is like a screw in a most marvellously built machine . . ."

Niels Heinrich began to tremble so violently that Christian noticed it. "What ails you?" he asked. "Are you ill?"

Niels Heinrich took his felt hat that hung on a nail, and began to stroke it nervously. "Man alive," he said, "you make a fellow crazy." His tone was hollow.

"Please listen," Christian continued insistently, "—in a most marvellously built machine. Now there are important screws and less important ones; and this being was one of the most important of all, so important indeed that I am convinced that the machine is hurt forever, because it has ceased to function. No one can even again provide a part of such delicacy and exquisite exactness, and even though a substitute be found the machine will never be what it once was. But aside from the machine and my comparison, you have inflicted a loss on me for which there are no words. Pain, grief, sadness—these words do not reach far or deep enough. You have robbed me of something utterly precious, forever irreplaceable, and you must give me something in return. You must give me something in return! Do you hear that? That is why I am standing here; that is why I am following you. You must give me something in return. I don't know what. But unless you do I shall be desperate, and become a murderer myself."

He buried his face in his hands and burst into hoarse, wild, passionate weeping.

With quivering lips, in a small voice like a naughty child's, Niels Heinrich stammered: "Saviour above, what can I give you in return?"

Christian wept and did not answer.

SISTERHOOD GIVES SUCCESSFUL BRIDGE

The Luncheon and Bridge Party arranged under the auspices of the Sisterhood last Wednesday afternoon January 16th, was a fine social success. The women who attended this function spent a most enjoyable afternoon.

It is the plan of the organization to arrange a few more similar affairs in the hope that a still larger number of our women will avail themselves of these social gatherings.

The affair was in charge of Mrs. H. E. Boskowitz, as chairman, and Mrs. I. Levingson, Mrs. I. Pollack and Mrs. N. T. Schwartz as co-chairmen. They were assisted by Mesdames D. Halpern, H. Rachmil, S. Feldman, S. Fleischman, I. Lowenfeld, G. Balsam, J. Honig, B. Hirschhorn, J. M. Schwartz and A. Witty.

Jewish Composers and Jewish Music

(Continued from Page 8)

But the author must be allowed to say that wholly realizing the aesthetic and technical value of contemporary syncopated music and its orchestral discoveries, and being himself very often under their spell, he still gives preference to other Hebrew contributions to musical art.

The beautiful and inspired religious songs of the Yemmenite Jews, the Hebrew Georgian "Song of Songs," the lovely folk-dances and Chassidic melodies of South Russian and Galician Jewry, the "Schelomo" by Bloch and the "Youth of Abraham," by Gniessine, these are to my mind the real and the most valuable contribution to the spiritual life of mankind by the children of Israel.

(Early this month Mr. Saminsky gave an address on the link between early Hebrew and early Christian music before the Guild of American Organists at the Temple Emanu-El. In a letter to the *Review* Mr. Saminsky summarizes this address as follows:

"It is mainly the Christian scholars who contend that the ancient Christian hymns, the Ambrosian and Gregorian chants of the fourth to the eighth centuries, derive from the ancient Jewish cantillation of the Bible, that is, the chants that were used by the Jewish people in reciting the Bible since the time of Ezra.

"There are extraordinary examples of similarity between those hymns, the most remarkable being the Ambrosian *Te Deum Laudamus* (the most important hymn of the Catholic church, composed in the fourth century) and the Jewish cantillation of a passage from the Prophet Zachariah, *Roni V'Simchi Bas Zion*, "Rejoice, Daughters of Zion," used by our own people for ages.

"We know in addition that the Ashkenasic modes, scales and melodic structure of our own temple-chant have a close similarity to the old Roman chant, as also the modes and melodic traits of those remote branches of our race, the Yemmenite and Babylonian Jews. It is therefore only too evident that the old Christian chants derive from our ancient temple song. The Yemmenite and Babylonian Jews had certainly no communion whatever with the early Roman church and its chant.")

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Alpert, Leon
Married
Jobber—Woolens
Residence—456 Crown Street
Business—220 Fourth Avenue, N. Y.
Proposed by Louis H. Schlesinger

Babbitt, Maurice N.
Married
Import and Export
Residence—387 Eastern Parkway
Business—92 Liberty Street, N. Y.
Proposed by Morris Horwitz and Samuel Horwitz

Becker, A. A.
Married
Barrels
Residence—1388 President Street
Business—769 Rockaway Avenue
Proposed by Jacob Rutstein

Brenner, Jacob
Unmarried
Accountant
Residence—1178 Eastern Parkway
Proposed by Joseph Goldberg

Chess, Bernard
Married
Residence—426 Crown Street
Proposed by Mrs. Pauline Diamond

Ferster, Norman
Married
Advertising Cuts
Residence—858 Lincoln Place
Business—20 Vesey Street, N. Y.
Proposed by George M. Katz

Freedman, Miss Stella
Leather Goods
Residence—184 Monroe Street
Business—38 West 32nd Street, N. Y.

Grabisch, Myron
Unmarried
Accountant
Residence—1497 Carroll Street
Business—401 Broadway, N. Y.

Greenbaum, Miss Pauline
Secretary
Residence—767 Eastern Parkway
Business—51 Chambers Street, N. Y.
Proposed by Mrs. M. Etra and B. L. Spiegel

Kane, Irving
Married
Insurance Broker
Residence—18 East 95th Street
Business—57 William Street, N. Y.
Proposed by Joseph Schrier

Katzman, Louis
Unmarried
Banking
Residence—672 Watkins Street
Business—1756 Pitkin Avenue
Proposed by J. K. Colman

Klein, Benjamin
Married
Certified Public Accountant
Residence—2040 Coyle Street
Business—120 West 42nd Street, N. Y.
Proposed by Hyman Siegel

Klinghoffer, Morton
Married
Floor Coverings
Residence—456 Brooklyn Avenue
Business—1584 Fulton Street
Proposed by Dr. H. Reibstein

Lefft, Louis
Married
Pure Food Products
Residence—18 Ludlam Place
Business—125 Avenue D
Proposed by Jacob Harmatz

Lerner, Louis
Married
Teacher
Residence—702 Ashford Street
Business—48th Street and 18th Avenue
Proposed by Leo Lowenberg

Reissman, Charles
Unmarried
Workmen's Compensation
Residence—1258 Bergen Street
Business—150 Leonard Street, N. Y.
Proposed by Miss Eve Miller

Rosenfeld, Dr. William
Married
Physician
Residence—351 Pennsylvania Avenue
Business—351 Pennsylvania Avenue
Proposed by Abraham Feit and Dr. N. Gold

Schiller, Murray
Married
Paints
Residence—73 Ridgewood Avenue
Business—3310 Fulton Street
Proposed by Moses Litzky

Shapiro, William
Unmarried
Attorney
Residence—456 Brooklyn Avenue
Business—401 Broadway, N. Y.

Steinberg, Henry
Unmarried
Lawyer
Residence—825 Crown Street
Business—299 Broadway, N. Y.
Proposed by Saul Kaplan

Weseley, Dr. Harry B.
Married
Physician
Residence—902 Montgomery Street
Business—902 Montgomery Street
Proposed by Benjamin Markowitz

Winschel, Miss Freda
Residence—92 East 53rd Street
Proposed by Miss Anne Ross

(Continued on next page)

The Psychology of Anti-Semitism

(Continued from Page 5)

The loss of inner substance, however, has made the modern educated Jew unequal to the impact of hate from without, and has led him to the impossible and contemptible expedient of fleeing from himself. Hence the great form of self-hate, which is the very heart of moral grandeur, substituting ruthless self-judgment for the malevolence of sitting in judgment upon others, has now given way to a caricature of itself. The modern Jew, having lost the centre of gravity from within himself, no longer possessing the sources of self-respect and the simple assurance that he was suffering for something worth while, accepts the contemptuous judgment of the world concerning himself and his fellow Jews, and re-enforces that contempt and hatred by making it appear just.

Modern educated Jews who have lost their inner Jewish world hate each other and themselves for obvious reasons. First it is a handicap to be born a Jew, and the average mortal lacks the extra courage and power necessary to carry on. Secondly, it is a destiny one cannot escape and thus leads to impotent exasperation in the person wishing to escape. Thirdly, you hate your fellow-Jew because you are implicated in whatever misfortune he brings on, or because he compromises you in your desire for approval from the Gentile. He is you: that is a great cause of hatred. In his hideousness you see yourself, whom you certainly hate and

wish to flee from. Ultimately you feel yourself hopelessly botched and stigmatized by belonging to a people whom all men unite in hating.

There is no way out from this phenomenon, dangerous to ourselves and offensive to the world, except by restoring the sources of self-respect through the restoration of an inner Jewish life and substance.

In America we may look to the appearance of anti-Semitism on a large scale because all the material factors are present and may at any moment be kindled into a flame. The latent tendencies of human nature sketched above are certainly ready. The Jew looms large in the cities, where he is massed exclusively in the bourgeoisie and the professions, and can easily be made to appear as the exploiter par excellence. And the disembowelled self-despising Jew is indeed contemptible, and has given rise to very disquieting phenomena in various walks of life.

Ultimately he can have no hope except in the victory of the great and liberal causes; he must align himself with the parties which are fighting for a juster order, economically and internationally. In the end, if he be true to his highest traditions of religious and ethical leading, he will have a function as great as that in the beginning, for a renewed world will just about be ready for the things of the spirit.

English Interest in Palestine

(Continued from Page 11)

The political significance of the eighty-seven mile long Suez Canal cannot be under-estimated, for it is not only the shortest road to India, but also one of the strategic key-positions of the British Empire in the Near East; it spells security, convenience and comfort to British navigation, commerce and communications with the far-flung Dominions.

One cannot help but admire the great sagacity of that astute statesman, Benjamin Disraeli (Earl of Beaconsfield), British Premier during the reign of Queen Vic-

toria, who so wisely conducted the foreign affairs of England.

As Palestine is evolving a new Hebrew civilization, it is thereby also contributing to the spiritual and mental regeneration of the Near East. Anglo-Jewish cooperation is becoming the mainspring of civilized life in the East, creating new economic and cultural opportunities and imparting strength and stability to a most shifty and unstable human region of the globe.

Zibkow, Morris
Married
Retired
Residence—1054 Park Place
Proposed by Miss Syd Jacobson

Quasman, Alfred
Unmarried
Lawyer
Residence—200 West 108th Street, N. Y.
Business—2 Rector Street, N. Y.
Proposed by Fred. Hollander

The following have applied for reinstatement as members of the Center:

Kunreuther, Henry
Unmarried
Insurance
Residence—65 Ocean Avenue
Business—55 John Street, N. Y.
Proposed by Mrs. Sol Schwartz
Levien, Dr. Leon I.
Married
Dentist
Residence—1484 President Street
Business—1484 President Street
Proposed by Joseph M. Schwartz

Schnell, Louis
Married
Importer
Residence—901 Washington Avenue
Business—323 Washington Street, N. Y.
Proposed by S. D. Isaacson
Shapiro, George A.
Married
Lawyer,
Residence—339 New York Avenue
Business—50 Court Street
Proposed by Nathan D. Shapiro

EMANUEL GREENBERG, *Chairman, Membership Committee*

DUPLICATE BRIDGE TOURNAMENT EVERY
SUNDAY EVENING AT THE CENTER

Under the auspices of the Social Committee, a Duplicate Bridge tournament is now being held every Sunday evening in our building. You may join this tournament any Sunday evening. Top score trophies are awarded at each session.

The Tournament is in charge of Mr. Ernest Alexander, an expert Bridge instructor. Admission is fifty cents per person. Members and their friends are cordially invited.

CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Louis Simon and to Mr. and Mrs. Isidor Fine upon the marriage of their children, Miss Blanche Simon to Mr. David Fine, on January 21, 1934, at the Center.

We are happy to announce the arrival of a son to Mr. and Mrs. Sidney M. Levey on January 16, 1934. Hearty congratulations!

JUNIOR LEAGUE

The great difficulty of this group this year has been the indifference on the part of the majority of the members toward the program. Excellent material has not been harnessed to work, and the individual members seem to have lost interest primarily because they have been given nothing constructive to do. Committee chaimen are apathetic, and repeated efforts to stimulate the group have met little success.

There is much that can be done with this group if the various members would only "pitch in" and lend a hand. Let those who are able to lead do so by coming forward and volunteering their services. The Center is willing to do all in its power to build up a strong organization. If the personnel of the Executive Board of the Junior League would only cooperate with the leader of the group, Mr. Harry Bluestone, the program would assume more definite shape, be more in keeping with the interest of the individual, and bring to fruition the purposes of the club, namely, development of friendships, lasting and loyal, character building, and constructively—worthy use of leisure time via worthy activity.

MEMBERSHIP DUES FOR 1934

The officers of the Center appeal to all members of the institution to please send in their checks covering membership dues for the current year. The charge for dues may be paid in full or in semi-annual installments. Your prompt co-operation will be greatly appreciated.

"IS ZAT SO"

James Gleason who, with Richard Taber, wrote the sensational comedy hit, "Is Zat So," which comes to the Center on February 18th, credits his experiences during the World War for his knowledge of slang.

The two principal characters of "Is Zat So," are a prizefighter and his manager. From the moment the curtain rises until the final line, these two, converse in jargon of the ring-side to the own perfect understanding and complete confusion of a family of socially elect New Yorkers, into whose home they have been welcomed.

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1934 MEMBERSHIP CARDS REQUIRED
AFTER FEBRUARY 1st

Members of the Center are hereby notified that the membership cards for the year of 1934 will be required for admission to all functions in the Center building on and after February 1st. Please secure your membership cards for yourself and the members of your family by remitting check for dues for the current year.

Before Hitler

(Continued from Page 9)

ditions prevailing in each country where anti-Semitism has found an echo.

Despite the innumerable social and political disabilities to which the Jews have throughout the ages been subjected, they have remained as a paradox of history. For them stone walls did not a prison make, nor iron bars a cage. Persecuted and degraded, yet they were always strong in their convictions and ever proud. A nation without a homeland, a united people though scattered over the face of the earth, and a stiff-necked race, they have proved themselves determined to maintain their identity for all time.

The Jewish Press

(Continued from Page 4)

to more than amply take care of all other events.

At the same time it might be pointed out that the Socialist and Communist publications are not exactly going out of their way to give as much space to Hitler's persecution of the Jews as to his persecution of Marxists.

This may seem a callous and unhumanitarian debate, but while the subject is being discussed, let us also point out the reason why Jewish news from Germany receives so much space in the English press. (Something which has displeased the radical parties here.) The German government persecutes the Marxists because of their opposing political and social doctrine; but the German government persecutes the Jews not because they are opponents of the new regime, but because of their birth. This is the distinction which makes their case so terrible, and which moves editors of the non-Jewish press to proclaim their sufferings with such emphasis.

Yente of the Tenements

(Continued from Page 13)

her, ah? No-sir, Mendel, you will not take me maids into the house, and you will not be a boarder with any missis."

"Well stay at home and I'll save all the trouble."

That seemed to give Yente a dig, for she screwed up her lips and cried;

"Nu, shouldn't a green plague come over you? A man sees that I'm just about to draw my last breath, that I can hardly drag myself about on my feet, and he says I should stay at home! Sarah, with the wart on her nose, who is strong as an ox, did go to the country; and Sadie with the freckles, went; and Becky with the mouldy hair, is going day after tomorrow. And I—a sick and weak woman—should stay at home in the heat and sleep on the roof!"

"So who keeps you from going?"

"You want to be rid of me, ah? A prettier one you want, a younger one, a stronger one!"

"Well what do you want of me? Either go or sit at home."

"Sit at home? I should sit *shiva* for you, please God Almighty. Nu, and the children? What shall I do with the children? If they were orphans I could leave them in a home meanwhile. But they have a father, woe to him, and no one will take them in."

"Well let them go with you and I'll eat in a restaurant."

"So you should ruin your stomach?"

"Then I'll eat with my *landsfrau* on Pitt Street."

"From whom her husband ran away? The young woman with the broad shoulders?"

"Yes."

"With the dimples in the cheeks?"

"Yes."

"You will not live to do that!"

"So I'll eat with my cousin on Sheriff Street."

"The blonde?"

"Yes."

"Who's always laughing?"

"Yes."

"No—sir, Mendel. Only after my death!"

"Then I'll eat with Gussie, on Attorney Street."

"The one that has no children?"

"Yes."

"No—sir, Mendel, you will not eat with her. Unless you want to quit this house forever."

"Well where shall I eat?"

"Where you can eat aches and pains."

"I'll eat with our next-door neighbor."

"What? With that slattern? She can cook? She swims in dirt up to her neck! Her whole house is full of *cockoroaches* and flies. You want to eat with her?"

The end was that Yente agreed to go to the country and I should board with her mother-in-law.

PINNEY

One morning not long ago Pinney rose very early, put on his overalls, swallowed down his breakfast, and bolted down the street.

Half an hour later, while I was still eating and Yente was beating little Isaac for overturning a pitcher of milk, I heard a knock at the door.

"Come in," I called.

A man entered, holding a brick in his hand.

"Does Mendel Telebende live here?" he asks.

"I am Mendel Telebende," I say, "What is the matter?"

"Your Pinney broke a window in my butcher store," says he, "and here is the brick."

So I ask him: "Where is Pinney?"

He answers: "Pinney ran away."

Says I: "Why didn't you run after him?"

Says he: "I did but I couldn't *catch* him. If I *catch* him I'll make him for a cripple."

Yente overhears this and she grows excited.

"If you as much as touch Pinney," she says, "make yourself ready for a black year. Better go to your store and see that another window is put in."

Suddenly there is another knock on the door.

"Come in."

It was Charlie, the barber, from across the street.

"Good morning," I say.

"Is your Pinney here?" he asks.

"No," I say, "but what's the matter?"

"He broke a window in my store, and here is the brick."

So I ask the barber: "Where is Pinney?"

Says the barber: "Pinney ran away."

I ask: "Why didn't you run after him?"

Says he: "I tried to but I couldn't *catch* him. If I *catch* him I'll make him for a cripple."

Says Yente: "If you touch Pinney your life is not your own! I'll make you a dark and bitter world! Better go home and get another window in. It's nearing winter and you can't run a barber shop without a window."

There was another knock at the door. This time it was the Hungarian baker from the second corner down the street. He also carried a brick.

"*Ist Pinney zu hause?*" he asks in his Hungarian German.

"No," I reply. "What do you want him for?"

Says he: "*Pinney hat in meinem store a schabe ausgeschlagen, und das ist der zeigel.*"

He meant Pinney broke his window and the brick was the evidence.

I took the brick and examined it carefully from all sides.

"And where is Pinney?" I ask.

Says he: "*Er ist fortgelafen.*"

Says I: "Why didn't you run after him?"

Says he: "*Ich habe him nochgejagt, ober ich habe him nicht ketchen kanen. Ich verde him fur hienen cripple machen.*"

This made Yente explode.

"It will cripple you by your souls," she shrieked, "if you'll touch my Pinney. You'll do better to go and put in new windows."

Before the Hungarian could answer, the door slowly opened and Pinney poked his head in cautiously, his hair towled and his eyes shining. As soon as he saw our guests he stuck his tongue out full length and vanished. The butcher, the barber, and the Hungarian baker went after him, with Yente tagging on to the baker and I onto Yente.

* * *

Well, the end was that the barber caught the butcher; the baker caught the barber and I caught Yente. But no one caught Pinney.

JUNIOR BOYS

The Junior Boys are the happiest group in the Center. This is a rather bold statement but nevertheless true. If parents were to take their duty and responsibility seriously, they would sometimes visit the Center on a Saturday evening and see this group in action. Has anyone ever seen Irwin Lowenfeld, Jules Wiener, or for that matter, Herbert Simon, without a smile as broad as it is long? Who, seeing a joint meeting of the Junior Boys with the girl "Peps," can deny the topic sentence of this paragraph?

The boys themselves are a congenial lot. New members are treated as old, and no one feels strange when business or current events are discussed. They dissect everything. They want to know why Ben Avi wants to latinize the Hebrew alphabet; why the Jews are considered a nation; why the Jewish method of slaughtering animals is the most humane, etc., etc.

The athletic tournaments are progressing beautifully under the guiding hand of Jules Wiener. The secretary, Milton Sanit, has resigned and the club has mournfully accepted the fact. Mr. Bluestone, leader of the group, extends an invitation to all parents to visit the Center any Saturday evening and see their boys in action. To all boys who are as yet unaffiliated—join now!

THE "PEPS," THE GIRLS' JUNIOR LEAGUE

The "Peps" bade the old year good-bye gallantly, and welcomed the new year even more gallantly. December, was a festive month. On Saturday night, December 23rd, the "Peps" attended the pageant "Reunion in Tel Aviv," given at the Madison Square Garden in honor of the Chanukah festival. During the holiday week, the "Peps" saw their wonderful Eddie Cantor in "Roman Scandals," and visited the News Building.

New Year's Eve was celebrated a day in advance by our club. There was a very fine co-ed party. Since the beginning of the New Year, one of the finest accomplishments of the club has been witnessed—the publication of the club newspaper, *The Pep Rally*. It is justly considered by all who have seen the publication, as a fine piece of work. The co-operation and remarkable effort of the girls, especially of the Editor-in-Chief, Mildred Teitlebaum, have produced the desired results. The newspaper sells at five cents per copy. Returns are going to be donated to charity. Other future means of getting money for charity will be a Bazaar and a Bridge Party.

TESTIMONIAL DINNER TO JACOB GOELL

Mr. Jacob Goell will be honored at a dinner to be given at the Center on Wednesday evening, March 7th. The proceeds of the dinner will go to the Hebrew Free School and the Tifereth Hagro Talmud Torah. Justice Mitchell May is chairman of the Dinner Committee.

EXPRESSIONS OF CONDOLENCE

We extend our heartfelt expressions of condolence to Mr. Samuel S. Weisberg, of 9 Prospect Park West, upon the loss of his beloved father on January 12, 1934, and to Mrs. Samuel S. Weisberg upon the loss of her beloved mother, Mrs. Braunfeld, on January 19, 1934.

C.e.n.t.e.r
Academy

Center Academy will begin its seventh year in February, 1934. The school has had a prosperous year, and the graduating class of 1933 has been most successful during the present term in high school. These graduates report that Center Academy's preparation for high school has been of such high calibre that the work in high school has been far from difficult, and their success proves this must be the case.

This year the school has been trying an experiment of half-day kindergarten, and at the same time continuing the full-day kindergarten for those who prefer it.

The present hours of the school are:

Kindergarten—

Half Day: 8:45 to 12

Full Day: 8:45 to 3:15

Other Classes—

8:45 to 3:15

Registrations are now being taken for the new term.

Phone the school office for information.

GAMES SCHEDULED FOR CENTER
BASKETBALL TEAM

The Center Basketball Team, consisting of Metropolitan college players, is planning a number of games to be held in the near future.

For Sunday evening, January 28th, they are scheduled to play the Yonkers Y. M. H. A. at their court. Music will be furnished by the Hotel Brickman orchestra.

Tentative plans have been made for a game on our court on Sunday evening, February 4th, between the Center team and the team representing the Bronx Y. M. H. A.

Plans are also being made for preliminary games between the girls' teams. Other games are being arranged, and the exact dates will be announced at a later date.

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The Brooklyn Jewish Center Review

The German Theatre—Without Jews

The Jewishness of Ferdinand Lassalle

The Exodus

The Truth About the Jewish Im-
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New Training For Future Artists and
Art Lovers

More Yente Chronicles

MARCH

1934



GREETINGS

— from —

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ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

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"This Year We Are Slaves!"

HOW filled with meaning are these words for us this year, as we shall recite them in the Haggaddah at the Passover Seder service! For many years we were led to believe that this phrase had no meaning in this age of freedom and enlightenment. Suddenly, it took on new life, and assumed a reality for us such as it had for our ancestors living in the dark middle ages. "This year we are slaves!" in how many lands of benighted rule will these words resound from anguished hearts!

Bemoaning our fate alone, however, will bring no solution to our people's vexing problem. The author of the Haggaddah continues: "May the next year find us free men!" Passover is the call of national duty to every son and daughter of our people to work that the next year may find us free.

Happily, while in many lands the bondage of the Jew is enacted with all the intensity of the ancient Egyptian days, in Palestine an earnest attempt is being made to win freedom for the Jew. There a new dawn is appearing upon the horizon of Jewish life.

Passover is a challenge to the Jew. Are you to be content with the first part of the Haggaddah's analysis and sit idly by, or are you to join forces with that heroic band of Jews who are giving their all to realize the fulfillment of the conclusion of the Haggaddah's hope: "May the next year find us free men in the land of Israel?"

—I. H. L.

From Rabbi Levinthal

En Route to Palestine

To All Our Center Family—

IT is in this term that I love to think of all the members of our institution, a family, all united by a common bond and similarity of interests, all devoted to the same ideals and hopes. I regret that I was not able to grasp the hand of each and every one of you before our sailing, and to bid to each a personal word of farewell. I must therefore content myself with the me-

dium of our *Review*. I hope and pray that Heaven's blessings may accompany us on our journey, and that when we return home, P. G., we may find all the members of our Center family in health and strength, enjoying the blessedness of our Heavenly Father. It is our prayer, too, that our Center may continue to function in all its glory and usefulness, and that you, dear friends, may help it to do so. I look upon the Center as the child of my spirit, and to paraphrase an old prayer of the Jew, I, too, may say to you, "In your hand do I entrust my spirit." Guard it! Watch over it! See to it that no harm comes to it! May God bless you out of Zion. May the inspiration that the renascent Eretz Israel brings to us awaken within us all a desire to work with greater loyalty and added enthusiasm for our stricken people and our people's cherished ideals.

Once again, then, Shalom! Le'hitraoth—to see each other again!

—I. H. L.

To Rabbi Levinthal

THE *Review* takes occasion to extend to Rabbi and Mrs. Levinthal the heartfelt wishes of the Center membership for an enjoyable and fruitful trip to the Holy Land.

This is the first time since the inception of the institution that we shall have to miss the happy association of Rabbi Levinthal for as long a period as six months, the duration of his sabbatical leave. We shall be longing for his fine eloquence, his genial personality and his smiling countenance.

In the fall of the year Rabbi Levinthal will have completed fifteen years of continuous affiliation with the Center. At that time, we venture to hope, some opportunity will be afforded to his host of admirers to mark the completion of a milestone in his career as our Rabbi and spiritual leader. The history of his fifteen years of leadership in the Center is in fact the history of the institution. So closely has his personality been interwoven with that of the Center that no one can conceive of one without the other. For close to fifteen years

he brought lustre and glory to our pulpit. In turn, the Center gave him a fitting platform for his eloquent and inspiring messages and for his fine and noble leadership.

The directors and members of the Center were loath to part with him for even such a comparatively short time, knowing the void his departure would create. They submerged their own feelings, however, to enable Rabbi Levinthal to realize his cherished dream of spending a few months in his and our beloved Palestine, for study and added inspiration. We shall look forward to his return in our midst, healthy, reinvigorated and ready to resume the arduous duties that are his. —J. G.

THE REVIEW ONE YEAR OLD

WITH this issue the Brooklyn Jewish Center Review celebrates its first birthday. It was introduced to the reading public without ceremony but acquired at once a cordial recognition. It has even been praised by many as one of the most attractive of Anglo-Jewish publications in this country.

Today the *Review* is enjoying a larger circle of readers and wider influence. To the members of the Center it is an eagerly expected monthly guest.

But this increased popularity is accompanied by a greater responsibility. Not only the responsibility of its publication as a Center organ, but the responsibility of continuing its improvement and developing its usefulness as a journal serving the general interests of the Jewish people.

This development can be made possible. The Brooklyn Jewish Center is one of the most important Jewish institutions in the United States. Its beautiful building, and its cultural program have been admired by every Jewish leader, and envied by most other Jewish institutions.

Recently an Advisory Board was formed to promote the advancement of the *Review*. This board is under the chairmanship of Henry Seinfel, whose efforts on behalf of the Center are so well-known to the members. The Center can confidently look forward to Mr. Seinfel and his associates successfully carrying out the work which has been entrusted to them.

DR. WISE AT SIXTY

AMERICAN Jewry is now celebrating the sixtieth birthday of Stephen S. Wise. The celebration also marks the completion of a forty year battle in the ministry—a battle for every cause in Jewish life.

Dr. Wise has always been a welcome guest at the Center, having spoken from our platform year after year since the organization of the Forum. It will be our privilege to again listen to one of his inspiring lectures on Monday evening, March 26th. Due to the fact that Dr. Wise is planning to leave town immediately following the lecture, the Forum Committee has scheduled his address for 8:00 o'clock instead of the usual hour. The subject of his talk, most appropriate in view of the celebration, will be: "What Does Life Ask at Twenty, at Forty, at Sixty?"

We extend to Dr. Wise our birthday greetings and sincere wishes for many more years of useful service to the Jewish people.

CLIPPED WISDOM

WITHOUT in any measure underestimating the necessity for carrying on in behalf of the Jews in Germany and the German-Jewish refugees in other lands, I want to emphasize that there is no more important task confronting the Jews of America than that of fighting effectively and aggressively Nazi effort of every type in this country.

I call upon the leaders of these four organizations: Dr. Cyrus Adler and Judge Joseph M. Proskauer, of the American Jewish Committee; Hon. Bernard S. Deutch and Rabbi Stephen S. Wise, of the American Jewish Congress; Samuel Untermyer and Rabbi Abba Hillel Silver, of the Non-Sectarian Anti-Nazi League to Champion Human Rights, Inc.; and Hon. Alfred M. Cohen, of the B'nai B'rith. I call upon them to get together at once and make possible an agency, properly financed and properly manned, to perform what I earnestly believe is the most important piece of work facing the Jews of America.

—David A. Brown

* * *

The rights of the Jews in Austria are well guaranteed. They are guaranteed under the Austrian constitution and by the League of Nations under the Versailles Treaty. But under Dollfuss the Austrian constitution will certainly be changed in a dictatorial manner. And who can say to what extent the League of Nations will be able to interfere in the present chaotic affairs of Austria, or to what extent the League will be able to aid the Jews? The general impression prevalent among the gentile population of the country is that the Jews at present are enjoying too many rights in Austria; that because of the Jews, Austrian Christians cannot make a living; that the Jews have usurped the free professions; that too many of them are doctors and lawyers; that they dominate trade, that they are omnipresent and everywhere.

—BORIS SMOLAR,
Chief European Correspondent,
Jewish Telegraphic Agency....

* * *

The government of Austria does not stand on the race viewpoint. It is not anti-Semitic. Furthermore, all apprehensions of an alteration in the government attitude to the Jewish question in the event of an accord with Nazi Germany are completely unfounded. An accord with Germany is possible only on the basis of mutual non-interference in our internal affairs or there will be no accord. The government does not intend to permit any inner political changes along Nazi "Aryan" lines.

—Chancellor Engelbert Dollfuss

* * *

It is unquestionable that Palestine itself has by no means reached the maximum of her absorptive capacity. We have not begun to exploit all of the possibilities. There is room in Palestine for at least another million Jews. Why not bend our effort to reach that goal within the next fifteen years? This is the real job of the Jewish people.

—Emanuel Neumann

(Continued on Page 23)

The German Theatre—Without Jews

By DR. ALBERT BRANDT

FOR a long time the National Socialists in Germany, and before them, other anti-Semites, deplored the Jewish domination in the German theatre. Let us see to what extent Jewish influence in the German theatre has prevailed, and if there really has been reason for complaint. It is true that in the last 25 years many directors and managers were Jews. A history of the German theatre could not be written without dwelling comprehensively on the importance of Otto Brahm, Max Reinhardt and Leopold Jessner who are Jews. Under these men, the German theatre never could be called a theatre dominated by Jewish taste, for what, after all, is Jewish taste? Brahm, Reinhardt and Jessner are distinctly not the proponents of one school, one thought, one artistic temperament, one artistic endeavor. Each of these directors created his own school. Otto Brahm and his Berlin "Lessing Theatre" worked for Prussian realism, which literally culminated in Kleist, Hebbel, Fontane and Gerhart Hauptmann, an ensemble of resonance for which Brahm created the sounding board. Reinhardt, on the other hand, quickly but decisively, developed an artistic opposition to the realistic theatre of the Ibsens and the Brahms. Coming from the Austrian south of Germany, he was filled with the memory of the joy of color and easy expression of the Vienna Burg Theatre. Starting with this Viennese-Italian tradition, and faced with the new possibilities of the Prussian Berlin, he created a new and fascinating synthesis.

The third man of whom we speak, Leopold Jessner, had for over ten years, up to the time when National Socialism deprived him of his position, been manager of the Berlin State Theatre, and had become justly renowned for his interpretations and portrayals of the post-war spirit. His productions of plays of the revolutionary spirit and the revolutionary expressionism of the New Germany were as strong as they were modern and unique.

Three men, three programs, which had little to do with each other, but which Hitler's new Germany has thrown into one pot cooked over the fire of anti-Semitism. In any event, the circumstances under which these three Jews (Brahm had the good fortune to die 20 years ago) led and directed their theatres, were organic circumstances. The conditions under which other Jewish directors are deterred from taking active part in the development of the theatre in their German Fatherland are however, unorganic. They are circumstances of brutal force.

In an unrestrained and natural development, Judaism, with its strongly developed joy of the senses, its power to create and its sensitiveness, attained coveted positions. Now that these positions have been taken away from the Jew there remain blanks—blanks which will remain for some time to come. It will be hard to substitute the artistic passion of a Berthold Viertel, the clever modernism of Piscator, the intellectualism of a Bloch.

It is not true, as the enemies of the German Jew insist, that a press, respectfully and blindly devoted

to the Jewish artists, had so profusely praised Jewish actors and directors that they necessarily became important factors in the German theatre. No press in the world is so strong and persuasive that it can for any great length of time thrust down the throats of its audience contentions which that audience does not like, nor can it, under these circumstances, print that which is of no value and which is not worthy of emphasis. On the contrary, around the heads of the new art of the theatre, veritable battles have been fought. The critics and the public—Jewish and non-Jewish—certainly have not been united in the appraisal or in their denunciations of the artistic aims of these leaders—and had an Aryan possessed greater talent, it would have been a very easy matter for him to profit by the lack of unity in the "Jewish camp." But, despite the marked absence of a "Jewish camp," there didn't seem to be an Aryan who was more talented than, for instance, Prof. Max Reinhardt, who, for such a long time, stood on the peak of German theatrical life and who has dominated the taste of the more serious theatre-loving public. The public never had been forced to admire him, and now when Germans discuss the stand of their present theatres, they long for the good old times of the Reinhardt "Deutsches Theater" and Jessner's "Staatstheater."

Nobody has yet come forth who could successfully form in Berlin or in the provinces an ensemble which could be called a worthy successor of Reinhardt's. And even if so clever a director should be found, still the expulsion of Judaism from the ranks of the actors will result in an impoverishment of the German theatre which will be felt for a long time to come.

KARL HEINZ MARTIN, who has taken Reinhardt's place, is faced with this difficulty. This eminent director, to his real chagrin, can only produce mediocre performances with the material with which he must work. Just eliminating the Jews in Germany means eliminating the necessary bit of coloring and melody. There is only one correct interpretation of this statement. It would be stupid and ridiculous to deny that Germany does not have great directors and actors who are "Aryans." Rightfully, for instance, Albert Bassermann is considered the greatest German actor. At one time, he was the chief support of Brahm—later that of Max Reinhardt. One of the most artistically sincere and profound molders of Nordic humanity is Frederick Kayssler in Berlin. An unsurpassable recorder of the most human characteristics of southern Germany, ever shifting between brusqueness and softness, is Ludwig Kloepper, who brings to the stage the sun and mountains of his southern homeland. We have also the youthful fanaticism of Bert Brecht and the settled artistic sense of Hans Johst. But they belong to a gamut possessed by very few German theatre ensembles. The German himself, at least the average "Aryan" German, really is not a man of the theatre. Contrary to the Latin peoples, the talent of the allegedly unmixed Teutonic German for the stage is not pronounced. Perhaps his talent would be greater were he to have more interest and more sym-

(Continued on next page)

pathy for the task of an actor. That he is not very much interested in being an actor results from the hidden fact that the inverted Teutonic German is a little bit ashamed of playing theatre. Somewhat in the manner of evangelic shame, he considers the actor as a man who "fakes"—is "not himself." The German does not like to perform jests publicly or to "be on exhibition." Thus, he has, subconsciously at least and contrary to the Frenchmen and Italians—or even to the Slavic peoples, Poles and Russians—an almost morbid contempt for the theatre and stage, a contempt which he has usually reserved for things not to be taken earnestly, that are too flippant for his way of thinking. And here began the peculiar mission of Judaism. The Jew, on the whole more talented than the German to play theatre and to disguise himself, has, in his profession of director and actor, actually revolutionized the German theatre in an artistic sense. Through the soulful and intellectual acceleration which he brought to the theatre, he has helped to create a German stage which succeeded in being artistically in competition with the Latin and Slavic theatre of the last 50 years. It is not possible to be both a good actor and ashamed of being one. The Jewish actor has greatly helped the Aryan actor to overcome the "inner embarrassment," the shyness which is an essential part of the German Aryans. The Jewish actor and director have succeeded in making the German style of the theatre more passionate and vivid, and in doing so, they have added much to its international reputation.

TO be really just, it would be necessary to speak comprehensively of the greater number of less known, let us say, anonymous Jewish actors who have given the "atmosphere" of the theatre. We would have to mention the great number of good-natured, witty types who, upon call, are apt to be sentimental, playful, melancholic or humorous; who, in the background, have carried on the roles of the third and fourth rank. How many comedians alone has the German theatre given? But over and above the comical genius of a Max Pellenberg, should not be forgotten the tragic heroes who knew how to combine the Jewish tradition with the German tradition to the highest degree of human effectiveness. Perhaps it is sufficient to recall the names of Rudolf Schildkraut and Alexander Moissi—so well known to America—to indicate what was possible on the stage in Germany's "good old times." The pupils of these eminent actors are Fritz Kortner and Alexander Grenach, both excellent artists who unite the ecstasy and the tragic power of the Jew. An actor of superior dialectics, a master of a beautiful oratory which is reminiscent of the fine and metallic voice of Kainz, is Ernst Deutsch. An astonishing diversity of everything from playful boyishness to suffering femininity is Elizabeth Bergner, who, after her dismissal from the Deutsche Theatre, went to the English stage and movies, where she has found such warm applause. The German theatre under National Socialism made a mistake when it thought it could easily forego these and the hundreds of others who have been wildly applauded and esteemed as real artists. Nor will the German theatre be able easily to overcome the forced resignation of the genial Fritz Massary, the "Sarah Bernhardt" of the German musical comedy, of the riotously funny comedian Bressart, or the comedian Paul Graetz, who knew Berlin

slang better than all the Aryan citizens of Berlin put together.

THE government control of the German theatre and the resultant elimination of those who do not fit into its racial program has brought about an almost barrack-like discipline, and it is a discipline to which the Jewish actor could never have accustomed himself. The government not only commands and controls the actors in the state theatres, but also in the privately subsidized and municipal theatres. Performers are told where they may perform and when and under what circumstances. Only very recently the government prohibited actors and singers from appearing in the Salzburg festival performances. The German theatre heretofore has been proud of the fact that its actors and directors have been called abroad to give their services. Now those who play outside of the country must pay the German government from 20 to 40 per cent of their income.

It seems, however, that the National Socialists believe they can create a better theatre with better actors than has existed before in Germany. The real leaders of the theatre, directors, managers, actors and dramatists, are not the old guard, not even the experienced Aryan professionals. A young generation has suddenly appeared from the dramatic schools, universities, theatre offices, a generation which has taken over artistic responsibilities without having served the necessary apprenticeship. The manager has become the "commander-in-chief," who in many cases is called upon to settle differences of opinion which are not always of an artistic nature. The new German director and actor have to depend on the good will and cooperation of the veteran actor, to obtain advice based upon experience. In many cases, however, this advice is not forthcoming as the old troopers huckle and smile about the mistakes which are made. The commanding attitude of National Socialistic youth has made them spiteful.

THE anti-Semitic Hitlerites forget that the German Jew has not only done much on the stage, but has very substantially helped the German theatre from the outside. The greater part of the city audience consisted of Jews. In the country and in the city, the percentage of Jews who subscribed regularly or patronized the theatre from time to time was always much larger than that of the Germans. The interest of the Jew in the theatre, and his willingness to help voluntarily in keeping it financially sound and on a high standard, has been more developed than that of the Christians. Today, theatres in Germany are empty, tickets to performances of Nazi productions may be had for the asking. The Storm Troops have been ordered to attend the performances of that mediocre play, "The Wanderer," written by Dr. Goebbels, Minister of Propaganda and Enlightenment. It has been playing for several months, but it had for years been rejected by managers of German theatres. Even Hans Johst, now the National Socialist manager of the State Theatre, refused it. But now, it is brought out in a lavish production.

The longer Hitler is in power, the more we see how great is the gap which he has created in the German theatre, and how great its influence on the public of artistic sense. The great dissatisfaction intellectual Germany shows with its theatre answers the question, "Can there be an artistically prominent theatre in Germany without the Jews?"

The Jewishness of Ferdinand Lassalle

The Founder of German Social Democracy

By ALEXANDER BEHR

A great deal has been said about Ferdinand Lassalle, of his triumphs and failures, of his passionate love and intense hatred, and of the romantic and closing episodes of his life; but very little has been written of his youth, when he already had the consciousness of greatness without its defects, and when he dreamed of championing the cause of his co-religionists.

All that we know of his youth and surroundings we owe to his diary, in which he recorded his thoughts, acts and experiences. The diary was his means of self-expression, and the entries are written with an honesty, a fearlessness, that characterized his whole career. It begins in his fifteenth year and is ended in his sixteenth.

It was in Breslau, in the year 1825, that Ferdinand Lassalle was born. His father, Heyman Lassel—Ferdinand later changed the name to Lassalle—carried on business as a silk merchant at Breslau, and was an upright and sagacious man, but possessing no unusual intellectual gifts; his mother, too, was not endowed with any unusual abilities, and was said to have been somewhat capricious and to have had a love for jewelry, a characteristic which Ferdinand inherited in a marked degree.

In his sixteenth year Ferdinand was sent to a commercial school in Leipzig, and it was there, separated as he was from his intimate friends, and being in that loneliness which is conducive to thinking, that his ideas began to develop. After he had been only a short time in school he came in sharp conflict with his teachers, and was under the illusion that they were against him. On one occasion he even suspected his masters of anti-Semitism.

HE expressed his thoughts at this period in these words: "I trust to chance and to my resolute will to be more concerned about freedom than the price of goods, to execrate more the dogs of aristocrats who rob man's first and highest possessions, than the competitors who bring down prices. But it should not stop at execrations Two alternatives struggle within me, shall I be prudent or virtuous, shall I hang the mantle according to the winds, flatter the great to obtain for myself advantages and respect through intrigues, or shall I, like the boldest republican, be on the side of truth and virtue, and consider nothing else but to strike a death-blow against aristocracy? But no, although I may possess the talent, I will never become a cowardly, simpering parasite, I will proclaim freedom to the people—may I perish in the attempt! I swear to God, may I be cursed, were I not to keep my oath. Yes, I shall step before the German nation, and before all nations, and with glowing words I shall challenge them to the fight for liberty"

Here we see the boy speaking with the voice of a liberator. When his soul thus poured out passionately for freedom and liberty, he could not fail to be touched

by the sufferings of his own brethren, and the cries of his co-religionists in distant lands affected him, for he was not merely a Jew by birth, but as he once boasted to a friend: "I am one of the best Jews in existence, although I disregard ceremonial laws. One can eat treif and yet be a good Jew." In Breslau, Ferdinand Lassalle often came in contact with Jews; his father was a member of the reform synagogue, where Dr. Abram Geiger preached, and the whole family attended the synagogue on Sabbaths and festivals.

DR. GEIGER was an intimate friend of the Lassalle family, and Ferdinand speaks in his diary in very laudable terms of the rabbi, whose sermons invariably impressed him; and he once noted in the diary an excerpt from a sermon that especially appealed to him. But it appears that Ferdinand saw very little of Jews in Leipzig, where he lived among Christians.

One Passover, at the request of his parents, he had his meals at a Jewish restaurant. The memories of the past came vividly before him, and he describes the following reverie:

"I saw myself seated at the long festival table, at the head of which sat my father, reciting in a dear voice; next to him my beloved, devout mother, casting anxious glances around her to see if all the ceremonials which she had seen in her childhood in her father's house were strictly observed. At the end of the table Rickchen (his sister), with her rosy cheeks, giggling over the unintelligible customs, trying to put aside the bitter *morrer*, to pick up the salmon instead, and to hide her laughter over a joke just made with the large Hagadah. Then she catches an angry look from the observing eyes of her dear mother, and earnestness and devotion once more spread over her face."

He was not religious, and he had already become estranged from Judaism, but he still had a spark of Jewish feeling which probably impelled him to observe the Passover feast. But he soon realized in his own mind the tragi-comedy of celebrating the day of liberty when the majority of the Jews were without freedom of existence and others actually subjected to persecution. The report of the terrible blood accusations in Damascus, so notorious at that time, had reached his ears. This was the first time he had heard of the suffering of his co-religionists. He was greatly affected and his Jewish consciousness was roused. Thereupon he wrote down in his diary as follows:

"Oh, it is terrible to read, terrible to hear, surely enough to make the hair stand on end and all the feelings turned to hate. True, quite true, is the statement in the report: 'The Jews there suffer cruelties which could only be endured by the Pariahs of the earth.' So even the Christians wonder at our sluggish blood, that we do not rise and rather die in the battlefield than by torture. Was the oppression which caused the

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THE EXODUS

As told in the Bible and by the Rabbis

By HYMAN E. GOLDIN

IN THE BIBLE

THEREUPON God said to Moses: "One more plague will I bring upon Pharaoh and his people, and after this plague he will let you go out of his land. At midnight I will cause the first-born of every Egyptian family to die. Now tell the Israelites to be ready. Tell them to pack up their belongings and be ready to go. Tell them to take a little blood from a lamb and sprinkle it on the doorposts of their dwellings. If they do that no one in their house will die. The Angel of Death will pass over their houses."

Moses at once sent messengers to all the people, and conveyed to them the happy message of God.

At midnight there was a great terror in the land of Egypt. In every house someone lay dead. Then did the cruel heart of Pharaoh relent. He quickly sent for Moses and said: "Come, take your people and go! Take everything with you and go. Do not tarry, for I do not want to see you any longer in my land."

Moses gave the order and the Israelites began to leave. In their great haste they had not enough time to bake bread for the journey, so the women baked thin cakes out of unleavened dough that was called matzoh. For this reason God commanded that the Israelites eat matzoh each year during the festival that is called Passover.

BY THE RABBIS

WHEN Pharaoh still refused to let the people go, Moses said to him:

"Behold, you have failed to hearken to the word of God until now; therefore, about midnight, God will go forth in the land and slay all of the first-born of your people."

But the heart of the king was hardened again, and he would not let the Israelites go.

At midnight all the first-born in the land died. There was not a house in which there was not one dead, and the cry of the Egyptians rose to heaven.

The king and his servants rose in the dark of the night, and together with Bithia, the foster-mother of Moses, they went to look for Moses and Aaron. When finally Pharaoh reached the door of the house where Moses lived, he called out to Moses and asked him to pray to God for his sake.

"Why have you brought all this evil upon my people and me?" asked Bithia of Moses.

"Ten plagues did God bring upon Egypt; did any of these plagues affect you?" asked Moses.

"None did any harm to me," answered Bithia, "but when I see the sad plight of my people I do not rejoice in my security."

"They would not harken to the voice of the Lord," Moses said, "therefore did all this evil come upon them. Let the king of Egypt but proclaim that Israelites are slaves no longer, but are the servants of the Lord, and you shall be saved from death."

Immediately Pharaoh replied:

"Pray go forth from out of the land of Egypt, both you and your people, and all that belongs to you, as you are now free men, no longer the slaves of Pharaoh. But pray do not tarry."

"Although you are a first-born, you shall not perish," said Moses. "For God preserves your life in order that you may see His greatness and His might."

While all the Israelites were busily engaged in acquiring gold and silver, which God told them to take from the Egyptians as payment, in part at least, of all the work they had done for them, Moses thought of Joseph's coffin. He well knew that Israel could not leave Egypt without it because of the oath they had taken. For three days and three nights preceding the departure from Egypt, Moses hunted up and down the land in search of the coffin, but in vain. It was nowhere to be found.

FINALLY Serah, the daughter of Asher, met Moses, who was now exhausted, and asked in amazement: "Why this weariness? Wherefore this sad look?"

"For three days and three nights have I made a fruitless search for Joseph's coffin," Moses told her. "Perhaps you, as the only survivor of the House of Jacob, know where it is to be found?"

Silently Serah took Moses to the River Nile, and pointing with her finger, said:

"In this very spot rests the coffin of Joseph. At the time of his death the Egyptians, knowing that the Jews would not depart from their land without the bones of Joseph, made a leaden coffin for Joseph's corpse, sealed it up on all sides, and sank it in the Nile. The magicians, with their arts, sank it in a place from which it could not be removed."

Thereupon Moses took Joseph's cup and cut four plates out of it. He engraved a lion on one of them, an eagle on the second, a bull on the third and a human figure on the fourth.

He threw the first plate, with the lion, into the Nile, and said:

"Joseph, Joseph, the hour for the redemption of Israel has arrived. The Divine Presence lingers here only for your sake, the clouds of glory await your coming. If you will show yourself, well and good; if not, then we are released from our oath."

But the coffin remained in the depths of the Nile.

Then Moses threw in the second plate, with the figure of the eagle on it, and repeated the same words. But the coffin remained in the waters. He threw in the third plate, bearing the figure of the bull, and for the third time called upon Joseph to come forth. But the coffin still failed to rise.

Finally he threw in the fourth plate, that which had the human figure engraved on it, and again requested Joseph to come up.

This time the coffin rose to the surface of the water. Moses seized it and with great joy carried it away.

Then the Israelites, laden with the riches they had gathered, departed from the land of bondage, led by their immortal leaders, Moses and Aaron.

The Truth About The Immigration Situation In Palestine

By ISRAEL COHEN

THE immigration of Jews into Palestine is strictly controlled and regulated by the Government in accordance with the country's capacity to absorb new arrivals. Every six months the Administration decides how many Jews of the working class may be admitted during the ensuing half-year, whilst in addition to this so-called Labour Schedule persons with means, ranging from £250 in the case of a skilled craftsman to £1,000 in the case of the so-called "capitalist", besides persons whose maintenance is assured and dependents of permanent residents, may also be admitted. The Labour Schedule is decided upon after recommendations are submitted to the Government by the Jewish Agency (embodying the Zionist Executive), which according to the Mandate, has the right of advising and co-operating with the administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish National Home."

The recommendations drawn up by the Jewish Agency are based upon a careful investigation of the opportunities of employment that will be available in Jewish agricultural and industrial undertakings during the next half-year, as well as of the Jewish share of prospective employment in public and municipal works, and they are supported in every case with detailed figures. But although the Administration is required by the Mandate to "facilitate Jewish immigration under suitable conditions," it invariably grants a much smaller Schedule than that submitted by the Jewish Agency. The comparative figures during the last few years have been as follows:

	1929		1930		1931		1932		1933	
	April	October	April	October	April	October	April	October	April	October
Number of immigration certificates applied for.....	2,857	5,844	3,143	2,095	1,413	1,721	3,720	6,760	12,750	24,000
Number of certificates granted.....	2,400	2,300	950	1,480	500	350	2,000	4,500	5,500	5,500

Thus, during the last four years and a half, the number of Jewish immigrant workers admitted has always been less than the number for whom application has been made, the proportion approved having been even as low as 20 per cent. There is no ground, therefore, for the allegation made by some Arab leaders that Jewish immigration has been excessive. Heedless of facts, they seem to have been responsible for the dissemination of fantastic stories about arrangements being made with a shipping company for the landing of many tens of thousands of Jews in Palestine within a short time, and thus aroused the fears of their gullible followers.

As for the immigrants with means, who are outside the Labor Schedule, they cannot reasonably be said to have given ground for Arab complaints, seeing that they have brought capital with them for the improvement of the country, in which the Arabs are bound to benefit just as well as the Jews. An investigation that was

carried out by the Jewish Agency into the means of 553 families (1,741 persons) who entered Palestine in 1926—32 showed that they possessed an aggregate capital of nearly £2,000,000 and it is interesting to add they included 193 immigrants from the United States with a capital of £696,320, 146 from Poland with £372,210, and 57 from Russia with £108,910. The money brought by these settlers, as well as by others of the same category, has been invested mainly in agricultural and industrial undertakings, and in building operations, and large sums have also been transferred to Palestine by Jews still living abroad. The total amount of Jewish capital invested in Palestine during 1932 is estimated at £3,252,000, of which 42 per cent has been sunk in agriculture (mainly citrus plantations), 43 per cent in building, and 15 per cent in industry and handicrafts. It is inevitable that a certain proportion of this money must have found its way into Arab pockets.

THE oft-reiterated complaint that the incoming of Jews is ousting the Arabs is disposed of by the fact, revealed by the Government Census of 1931, that whilst the Jewish population from the year 1922, increased from 83,794 to 175,006, the non-Jewish population rose from 673,388 to 860,148. Thus the increase of the non-Jewish population, who are predominately Arabs, was twice as great as that of the Jewish population. It is, moreover, important to note that the increase in the Arab population was most marked in those districts where the greatest progress has been made in Jewish

settlement. Thus, in three principal centres of Jewish development, Jerusalem, Jaffa and Haifa, the non-Jewish population has increased by 43, 61 and 85 per cent respectively, whilst in districts unaffected by Jewish development, such as Nablus and Hebron, the non-Jewish population has increased only by 9 and 8 per cent respectively, and in Gaza there has even been a decrease. Nor has recent Jewish immigration caused the removal of Arab laborers from the Jewish settlements in which they have been employed. In five Jewish settlements there are 551 orange groves employing 753 Jewish laborers and 1,505 Arab laborers, and in the same settlements there are 255 groves employing 602 Arab laborers, but no Jews.

The Arab complaints about the sale of land to Jews have really less substance than those in regard to immigration and played a much smaller part in the recent disturbances. For the land that is bought is

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New Training For Future Artists and Art Lovers

(Last month a collection of the paintings and sculptures by the children of the art class of the Brooklyn Jewish Center Academy, were exhibited in the print room of the Brooklyn Museum. They drew a great deal of attention and received praise from both the Museum officials and the many artists who visited the gallery. The paintings, a number of which show genuine artistic merit, are generally important because they demonstrate a new technique in art training and in the fostering of art appreciation. The article that follows was written at the request of the REVIEW by the artist who directs the art class of the Academy, and under whose guidance the works of the exhibit were produced. Several reproductions of the works are published on these pages. In conformity with the policy of the class, no names were attached to these selections—Editor.)

THE significance of this exhibition lay (1), in the indication of the potentialities of children to use a medium of expression, considered the heritage only of the highly gifted, the well-trained and the experienced; (2), in the intrinsic value of this work as art, and (3), in the value of such expressions both in the development of appreciation of art and in the future creation of art by those of the children who may be inclined to continue painting or sculpture as a major interest in life.

Laymen usually have a wrong conception of the relationship of natural talent, training and experience to art. Of course, no one will deny the benefits of long experience, discipline, and above all, talent. Yet we may look at the matter in a different fashion. Our children, as well as ourselves, employ the common medium of speech. We all tell stories, narrate events, indulge in correspondence, sometimes with great feeling and artistry. Yet, we do not feel that our expression in this medium is dependent on our knowledge of grammar, syntax or the rules of rhetoric. Likewise we sing melodies and improvise tunes for ourselves and I am sure that we can



do both without voice culture and a knowledge of harmony and counterpoint. Painting is just as natural a language as singing or speaking. It is a method of making a visible record of our experience, visual or imaginative, colored by our own feelings and reactions and indicated with the same simplicity and directness as singing or speaking. If you do not believe this, watch these children work, and you will see them put forms, figures and views into pictorial arrangements, employing a necessity most of the rules of optical perspective and geometry, but without the knowledge that they are employing them. They do so in the same manner as they speak, unconscious that they are using the rules of grammar.

It is just with that simplicity that we allow the children in our class to paint, and that is why, perhaps, their paintings are so fresh, so vivid and varied. And it is these qualities, which, no matter how skilled an artist may be, he must obtain to make his work arresting and provoking of attention.

Let me describe how our children work. They enter the art room. Their paints, paper, brushes, clay, pastels—all the working material is ready. Most of them, full of ideas and interests, know just what they want to portray. Sometimes it is something from the history lesson, sometimes from Hebrew history; at other times, something they might have seen in the movies, on a summer trip, on a visit to the docks or at a factory, or some scene observed on the street; often it is a subject that is born entirely in their own minds as a result of reflection, or of particular sympathies and dreams.



By MARCUS ROTHKOWITZ

They proceed to work. Unconscious of any difficulties, they chop their way and surmount obstacles that might turn an adult grey, and presto! Soon their ideas become visible in a clearly intelligent form. As their experience increases, they gain in sureness, and soon nothing is too difficult. They handle crowds, vistas, panoramas, landscapes, portraits—every conceivable idea, with the same ease that a more timid person might draw a simple house.

The function of the instructor is to stimulate and maintain their emotional excitement, and suggest solutions of difficulties which might prove a snag, and above all to inspire self-confidence on their part, always, however, taking the utmost care not to impose laws which might induce imaginative stagnation and repetition. Then, too, the instructor, by approving or disapproving, maintains a standard as to the amount of realization which the child must attain in his work before it is laid aside.

As a result of this method, each child works on his own ideas, and actually develops a style of his own whereby his work is distinguishable from everyone else's. He achieves a skill and personal technique of representing his ideas. Working side by side, as these children do, you will never see them copying or being influenced by another's work. Hence the variety, the skill, the sureness which were visible in our exhibition.

As an example of the community spirit found in this art class, the following incident may be cited. One of the boys was at a loss for a subject. The instructor suggested a painting based on something he had seen on a visit to a factory or other plant. The boy had never been in such a place, but a girl standing near by came to his assistance. She had visited a cotton gin on a recent trip and was able to describe it to him. The two decided to do a joint painting, one supplying the details for the picture and the other giving them pictorial illustration by means of paint and brush.

Many of these paintings we believe have intrinsic value as actual works of art. That is, they are complete realizations of a subject that moves us by the beauty of its moods, by the fulness of its forms, and the excitement of its design. In short, many of these pieces are capable of moving us emotionally. Without going into an involved discussion of the æsthetics involved, that is



more or less what fine works of art do to us. It is significant, that dozens of artists viewed this exhibition and were amazed and stirred by it.

These children have ideas, often fine ones, and they express them vividly and beautifully, so that they make us feel what they feel. Hence their efforts are intrinsically works of art.

Our critics of art, poetry, music, theatre and movies deplore that so many artists occupy themselves with precious themes, such as still life in painting, decadent amatory situations in the drama and literature and futile atonalities in music. They accuse our artists of being unsocial, that they neglect the life about them, and urge that they turn toward the surging tide which is their life. Well, let these critics view our children's work. Everything is there: factories, docks, streets, crowds, mountains, lakes, farms, cattle, men, women, ships, water—everything conceivable. Here is a social art.

Most of these children will probably lose their imaginativeness and vivacity as they mature. But a few will not. And it is hoped that in their cases, the experience of eight years will not be forgotten and they will continue to find the same beauty about them. As to the others, it is hoped, that their experience will help them to revive their own early artistic pleasures in the work of others.

It should be noted that while about a hundred and fifty works were shown in the Brooklyn Museum more than twice that number could have been selected with equal justification. Only the limitations of the available wall space reduced the selection to the number exhibited.

Similarly, practical reasons confined the selections for illustrating this article to only five subjects. Some of the paintings which were admired could not be used because they would not have reproduced well in print.



YENTE of the TENEMENTS

More of B. KOVNER'S YENTE CHRONICLES

(Translated from the Yiddish by JOSEPH KAYE)

ON MOVING

COMES in the landlord to my mother-in-law and tells Yente and me to move. Asks Yente of the landlord: "What, for instance, do you mean by 'move'?"

Says the landlord: "In my language moving means a change of climate."

Asks Yente: "And what, for instance, do you mean by a change of climate?"

Says the landlord: "I just mean this: That you should find another apartment, in another house, in another street, and if possible, in another city."

Asks Yente: "What's the matter, doesn't my mother pay the rent?"

Says the landlord: "I don't mean that. I mean, if you'll excuse my saying so, that you have too many children—wild children. All they do is dance and jump and shout and fight and tear down the wall-paper and unscrew the faucets and knock off the door handles. Your Pinney alone can wreck a house. So I don't want you, and *dot's all!*"

Says Yente: "You think four children are too many? My great-grandfather had sixteen, my grandfather had fourteen and my father twelve."

"That may be", says the landlord, "but your grandfather and your father did not live in my house."

"Then what do you want?" Yente now becomes irritated. "Because of your three little rooms, with the cockroaches and the bedbugs, do you want me to kill the children? You will not live to see that! My children are dear to me and you and your three holes can go to the ash heap."

The landlord grows angry and breaks into Yente's language, but she smothers him completely and he has to run away.

The next morning he sends us a disposess. So we see that he is not joking and I say to Yente, "Let us look for rooms."

Yente says "*alaright*," calls in the children from the street, wipes their noses, hands each of them a lump of bread with a little salt and drives them back to the street. Then we start out.

We go first to Osborne Street and see a yellow sign on a door. We walk down to a coal dealer in the basement and ask him: "How many rooms, and are they back or front?"

Says the coal dealer: "There are no rooms. They're all taken."

Says I: "But there's a sign."

Says the coal dealer: "That was put up by the Board of Health because on the stoop apartment two children have diphtheria."

My Yente gives my sleeve a quick jerk and we are on our way again.

On Belmont Avenue we find three rooms on the fourth

floor with one window and without a sink. Inquire in butcher store.

Says the butcher: "Twenty dollars with children; eighteen dollars without."

Yente spits on the butcher and pulls me away.

On Sackman Street there are three rooms with two windows, on the fifth floor, the lavatory in the yard and the washlines on the roof. Inquire of the landlord in the rear house.

Asks the landlord: "Where do you come from?"

Say I: "From Poland."

Says he: "I'm very sorry. I don't take in *Poilishe* because they are not nice people."

Say I: "They are much nicer than *Litvakes*."

Says he: "There are no nicer people than *Litvakes*."

Say I: "I wouldn't change place with a *Litvak* for a fortune."

One word follows another until the landlord throws us out. Going farther we see four rooms on Watkins Street.

"Where are you from?" asks the landlord, a Jew in a skull cap.

I am afraid to say from Poland, so I say I am a *Litvak*.

"*Ets zent a Litvak?*" says he. "I don't take *Litvaks* because they are not nice people."

Say I: "The *Litvakes* are nicer than the *Poilishe*."

Says he: "Nicer people than the *Poilishe* there are none."

Say I: "I wouldn't change places with a *Poilisher* for a ten dollar bill."

Says he: "*Ets kent ach gaayen—*"

Yente gives me a dig in the ribs.

"*Cóme, Mendel,*" she says. "Let him burn with the rooms together."

Well, the end was, after several days, we get three rooms with a bath and a letter-box. The rooms are small as a yawn, and according to Yente's calculations, Pinney and I will have to sleep in the bath.

* * *

PINNEY AND SCHOOL

ONE day after school had started Yente says to me: "Mendel, take Pinney and bring him to school. You know he won't go himself. Take him at once. Enough *bomming* in the streets."

"I don't have to take him," I say, "He'll go himself."

"He wont go himself," she says, and runs downstairs and brings up Pinney. She wiped his face around with the corner of her apron, put on a new tie and then yelled to me; "Mendel, take him."

As soon as Pinney discovered what was going on he asserted himself.

ANNUAL MESSAGE

Delivered by JOSEPH M. SCHWARTZ, President
of the Brooklyn Jewish Center, on January 18, 1934

ONE year ago I was honored with the call to lead the destinies of the Brooklyn Jewish Center by becoming the President of this institution. Having been present at the very birth of our Center, and having taken a close and active part in all its endeavors throughout its existence, I realized fully the significance of the responsibilities that I was undertaking. I accepted this call to duty, however, in a desire to be of further service to the Center.

And now that the first year of my presidency is over, I am thankful for the opportunity that has been given to me to help the institution continue its useful services to our membership and to the Jewish community at large. We have, in the past year, continued the splendid activities to which the membership has been accustomed, and what is more important, we have added new activities to the many already conducted by the Center.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

FIRST and foremost I must mention the organization this year of the Jewish Institute of Studies for Adults. Rabbi Levinthal, the organizer of the Institute, will undoubtedly report to you in greater detail about its extraordinary success, which was beyond the expectations of the most optimistic among us. With the reduction in hours of work prevalent in most industries came also a desire on the part of many of us to utilize the extra leisure hours to some useful purpose. Our Monday evening Forums, our Wednesday evening courses, and the Friday night lectures have been of great cultural value, but they have been very helpfully supplemented by the newly organized Institute, tending, as it does, to promote Jewish knowledge. This school has met with instant success, and its courses are attended by close to three hundred students of both sexes and of varied ages.

CENTER REVIEW

DURING the past year we launched the publication of our monthly *Brooklyn Jewish Center Review*. We have received numerous comments from men and women in all walks of life, who regard it as one of the finest Anglo-Jewish publications in the country. It reflects truthfully the general high standard of the institution and is indeed a credit to the Center. The publication of the *Review* is not an easy task, and we strongly recommend that the chairman of the Publicity Committee and his associates be given proper encouragement. The *Review* has passed the stage of experimentation, and with the assistance of the Center members in obtaining advertisements and subscriptions, it should continue as one of the permanent features of our institution.

DEPARTMENTAL ACTIVITIES

THE chairmen of committees have rendered their reports of the activities of their departments. It is not necessary, therefore, for me to dwell at length on the progress made during the past year. We note with satisfaction that we have made progress in every branch of our activities, credit for which should be given to the chairmen and the members of the committees. In your behalf and in my own, I want to extend to them a heartfelt expression of thanks for their loyal cooperation. The heads of the departments during the past year were as follows:

Arbitration Committee.....	Isaac Levingson
Auxiliary Activities Committee.....	Cyrus Levinthal
Chevra Kadisha	Max H. Haft
Cemetery Committee.....	Nathan T. Schwartz
Civic Committee.....	Jacob L. Holtzmann
Forum & Education Committee.....	Max Herzfeld
Good Will Committee.....	Jacob A. Fortunoff
Hebrew Education Committee.....	Harry A. Harrison
House Committee	Hyman Aaron
Grievance Committee.....	Albert A. Weinstein
Membership Committee.....	Hon. Emanuel Greenberg
Physical Training Committee.....	David B. Kaminsky
Publicity Committee.....	Louis J. Gribetz
Religious Service Committee.....	Abraham Ginzburg
Restaurant Committee	Louis Zankel
Social & Entertainment Committee.....	Frank Levey
Sisterhood	Mrs. Phillip Brenner
Young Folks League	Jesse J. Fine

FINANCES

I AM now coming to one of the most pressing problems confronting the Center, the one pertaining to finances. Due to deplorable business conditions we found it necessary to abandon, for the time being, the annual money-raising campaigns in connection with annual dinners. Last year's dinner to our ex-president, Mr. Isidor Fine, and the recent dinner in honor of Mr. Henry Seinfeld, were in the nature of social gatherings, with only a moderate charge for reservations and not accompanied by any appeal for funds. We are reserving such appeals for more opportune times, and we are confident that when such campaigns are launched our membership will respond loyally and whole-heartedly as in the past. We have continued with our usual Kol Nidre appeal, and we are grateful to those who responded with donations. My only regret is that it affects only those members who happen to worship in our Synagogue during the High Holy Days. Those who, for one reason or another, do not worship with us, with very few exceptions, seem to consider themselves exempt from participating with a donation. It is my purpose during the next Fall season to appoint an active committee to canvass all such members and add their contributions regardless of whether they do or do not attend the services.

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Summary of Center Religious, Educational and

A. Friday Night Lectures and Musical Services

"*Rebecca and Ivanhoe*"—in honor of the centenary of Sir Walter Scott by RABBI LEVINTHAL—Jan. 6, 1933.

"*Chaim Nachman Bialik*" by MR. ABRAHAM GOLDRERG—Jan. 13, 1933.

"*The Need for a Revival of the Spirit of Chassidism*" by RABBI JACOB SÖNDERLING—Jan. 20, 1933.

"*Religion versus Superstition*" by RABBI LEVINTHAL—Jan. 27, 1933.

"*Community Standards and Ideals in the Depression*" by DR. JOSEPH J. SCHWARTZ—Feb. 3, 1933.

Eighth Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Subject of Lecture: "*The Place of Ethics in Judaism*"—Feb. 10, 1933.

"*A Plea for War Resistance*" by DR. SIDNEY E. GOLDSTEIN—Feb. 17, 1933.

Ninth Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Subject of Lecture: "*The Doctrines of Heaven and Hell in Judaism*"—Feb. 24, 1933.

Tenth Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Continuation of Discussion on "*The Doctrines of Heaven and Hell in Judaism*"—March 3, 1933.

"*The Jews' Answer to Haman, Hitler, et al*" by RABBI LEVINTHAL—March 10, 1933.

Special Jewish Women's Service. "*The Jewish Woman—Her Opportunities and Her Responsibilities*" by MRS. GABRIEL HAMBERGER—March 17, 1933.

"*Jews the World Over*" by MR. DAVID A. BROWN—March 24, 1933.

Eleventh Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Subject of Lecture: "*The Messiah Idea in Judaism*"—March 31, 1933.

Special Youth Service. "*The Appeal of Charity to Our Youth*" by MR. ABRAHAM M. LOWENTHAL; "*The Appeal of the Synagogue to the Jewish Youth*" by MR. HARRY GOEBEL; "*The Appeal of Palestine to Our Youth*" by MR. MILTON J. GOELL; "*The Appeal of Jewish Culture to our Youth*" by MR. JESSE J. FINE—April 7 1933.

"*The Last Zionist Congress—An Appraisal of its Achievements*" by MR. MORRIS ROTHENBERG—Oct. 27, 1933.

"*What Means the Word 'Atrocity'—A Lesson in Nazi Ethics*" by RABBI LEVINTHAL—Nov. 3, 1933.

"*The Situation in Germany As I Saw It*" by MR. JACOB LANDAU—Nov. 10, 1933.

"*Three Stars That Have Been Extinguished*" by RABBI LEVINTHAL—Nov. 17, 1933.

"*The Recent Arab Riots—Impressions of an Eye Witness*" by MR. ABRAHAM GOLDBERG—Nov. 24, 1933.

"*A Biblical Analysis of the Causes of Anti-Semitism*" by RABBI LEVINTHAL—Dec. 1, 1933.

"*A Non-Zionist Visits Palestine*" by REV. DR. SIMON R. COHEN—Dec. 8, 1933.

"*Antiochus and Hitler—A Study in Contrasts*" by RABBI LEVINTHAL—Dec. 15, 1933.

"*The Jewish Students' Debt to Judaism*" by DR. MOSES HADAS—Dec. 22, 1933.

"*Hear Ye Sons*" by RABBI LEVINTHAL—Dec. 29, 1933.

B. Sabbath Morning Services

Rabbi Levinthal on the Weekly Portion of the Torah.

C. Holiday Services

Purim Services—Reading of the Megillah—March 11, 1933.

First Day of Passover. "*The Significance of the Festival*" by RABBI LEVINTHAL—April 11, 1933.

Second Day of Passover. "*The Significance of the Festival*" by RABBI LEVINTHAL—April 12, 1933.

Seventh Day of Passover. RABBI LEVINTHAL, Speaker—April 17, 1933.

Eighth Day of Passover. HON NATHAN STRAUS, Guest Speaker—April 18, 1933.

First Day of Shevuoth. "*The Significance of the Festival*" by RABBI LEVINTHAL—May 31, 1933.

Second Day of Shevuoth. "*Our Duty Towards Our Brethren in Germany*" by RABBI LEVINTHAL—June 1, 1933.

Slichoth Services. REV. SAMUEL KANTOR assisted by the KAMINSKY CHOIR—Sept. 16, 1933.

First Day of Rosh Hashonah. "*Recreating a Shattered World*" by RABBI LEVINTHAL—Sept. 21, 1933.

First Day of Rosh Hashonah. Auditorium. RABBI SIDNEY B. HOENIG, Speaker—Sept. 21, 1933.

Second Day of Rosh Hashonah. "*What Judaism Demands of Us—A Program for a Jewish Life*" by RABBI LEVINTHAL—Sept. 22, 1933.

Second Day of Rosh Hashonah. Auditorium. RABBI SIDNEY B. HOENIG—Sept. 22, 1933.

Kol Nidre Services. "*These Are Our Weapons*" by RABBI LEVINTHAL—Sept. 29, 1933.

Kol Nidre Services. Auditorium. Sept. 29, 1933.

Yom Kippur Services. "*The Story of Jonah—The Story of the Jew*" by RABBI LEVINTHAL—Sept. 30, 1933.

Yom Kippur Services. Auditorium. RABBI SIDNEY B. HOENIG, Speaker—Sept. 30, 1933.

First Day of Succoth. RABBI LEVINTHAL, Speaker—Oct. 5, 1933.

Second Day of Succoth. "*The Significance of the Festival*" by RABBI LEVINTHAL—Oct. 6, 1933.

Shemini Atzereth Services. RABBI LEVINTHAL, Speaker—Oct. 12, 1933.

REV. DR. ISRAEL H. LEVINTHAL, Rabbi

REV. SAMUEL KANTOR, Cantor

REV. MEYER ROGOFF, Sexton

HEBREW EDUCATION COMMITTEE

A. Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the

Social Activities, January–December, 1933

Hebrew School Faculty.

B. Daily Hebrew School

Meets Daily from 4:00 to 6:45 P. M. and Sundays and Legal Holidays from 10:00 A. M. to 12:30 P. M.

C. Religious School

Meets Every Sunday Morning Throughout the Season.

D. Three-Day-Week School for Girls

Tuesday and Thursday Afternoons and Sunday Mornings.

E. Class in Ein Yaakob and Bible Study

Meets every Saturday afternoon.

RABBI ISRAEL H. LEVINTHAL, Principal

MORDECAI HALEVI, Head Instructor

Mrs. J. Serbin Beder

E. M. Edelstein

MISCELLANEOUS JEWISH ACTIVITIES

Bialik Celebration arranged in cooperation with the Jewish Writers Club—Jan. 15, 1933.

Parent-Teachers Association of Hebrew School. DR. B. DAVIDSON, Speaker—May 2, 1933.

Parent-Teachers Association of Hebrew School—June 5, 1933.

Special Children's Service in the Main Synagogue. RABBI LEVINTHAL, Speaker—June 10, 1933.

Hebrew School Graduation. REV. DR. ELIAS MARGOLIS, Speaker; Famous Boy Cantor PESELE GEWIRTZ, Soloist—June 12, 1933.

Closing Exercises of Hebrew School and Sunday Religious School—June 25, 1933.

Initiation Services for New Pupils of the Hebrew School—Nov. 11, 1933.

Chanukah Entertainment by the Hebrew School and Sunday Religious School—Dec. 17, 1933.

Parent-Teachers Association of Hebrew School. "*A Parent's Ideal*" by MR. E. M. EDELSTEIN—Dec. 19, 1933.

SINGING GROUP FOR ADULTS

Meets every Monday evening under the leadership of Cantor Samuel Kantor.

SOCIAL AND YOUNG FOLKS ACTIVITIES

Adults, Young Folks and Children

Young Folks League Meeting and Dance—Jan. 17, 1933.

Annual Meeting of the Center—Jan. 19, 1933.

Young Folks League Informal Dance—Jan. 26, 1933.

Junior League Dance—Feb. 11, 1933.

Young Folks League Meeting. MR. HARRY PEYSER, Speaker—Feb. 14, 1933.

Young Folks League Meeting. "*The Land of Living Waters*" by MR. MILTON J. GOELL—Feb. 28, 1933.

Young Folks League Formal Dinner Dance—March 11, 1933.

Junior Girls Club and Junior Boys Club Purim Masquerade—March 11, 1933.

Young Folks League Meeting. "*Believe It or Not in Jewish History*" by MR. IRVING DAVIDSON—March 16, 1933.

Junior League Prosperity Dance—March 18, 1933.

Testimonial Dinner to MR. ISIDOR FINE—March 26, 1933.

Young Folks League Bridge and Dance for United Palestine Campaign—April 9, 1933.

Junior League Formal Dance—April 15, 1933.

Young Folks League Meeting. MR. LEWIS J. RACHMIL, Speaker—April 27, 1933.

Center Players present "Eyes" by Maxine Block and "Wurzel Flummery" by A. A. Milne—May 13, 1933.

Junior League Spring Dance—May 27, 1933.

Girls and Boys Junior Clubs Closing Social Affair—June 24, 1933.

Young Folks League Get-Together Meeting and Dance—Oct. 19, 1933.

Center Players Entertainment and Dance. Presentation of Silver Loving Cup to Center Players for their performance of "Eyes" in a Little Theatre Tournament—Oct. 21, 1933.

Election Night Entertainment, Dance and Returns—Nov. 7, 1933.

Puppet Show for Children arranged in honor of Chanukah—Dec. 10, 1933.

Testimonial Dinner to MR. HENRY SEINFEL—Dec. 10, 1933.

Reception to REV. SAMUEL KANTOR—Dec. 16, 1933.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Elementary Hebrew A—Every Thursday at 8:45 P. M. Mrs. J. S. BEDER, Instructor.

Elementary Hebrew B—Every Thursday at 8:45 P. M. Miss IRENE BUSH, Instructor.

Intermediate Hebrew—Every Thursday at 8:45 P. M. E. M. EDELSTEIN, Instructor.

Conversational Hebrew A—Every Thursday at 7:45 P. M. FRANK SCHAEFFER, Instructor.

Conversational Hebrew B—Every Thursday at 7:45 P. M. M. HALEVI, Instructor.

Jewish History—Every Tuesday at 7:45 P. M. RABBI BEN ZION BOKSER, Instructor.

Jewish Religion—Every Tuesday at 8:45 P. M. RABBI BEN ZION BOKSER, Instructor.

History of Jewish Literature—Every Tuesday at 8:45 P. M. CYRUS LEVINTHAL, Instructor.

The Bible as Literature—Every Thursday at 7:45 P. M. LOUIS J. GRIBETZ, Instructor.

Contemporary Jewish Life and Problems—Every Thursday at 8:45 P. M. DR. DAVID TANNENBAUM, Instructor.

REV. DR. ISRAEL H. LEVINTHAL, Director

FORUM AND EDUCATION COMMITTEE

A. Monday Night Forums

Debate on "*Democracy,—Liability or Asset?*" Speakers: PROF. HARRY ELMER BARNES and CHARLES SOLOMON—Jan. 9, 1933.

(Continued on next Page)

"*Individual Conflict in Contemporary Drama*" by Miss ANITA BLOCK—Jan. 16, 1933.

Symposium on "*Technocracy*". Speakers: PROF. RAY A. SIGSBEE and PROF. NELSON P. MEAD—Jan. 30, 1933.

"*The Revival of Barbarism in Modern Times*" by Dr. LION FEUCHTWANGER—Feb. 6, 1933.

"*The Future of World Democracy*" by REV. DR. S. PARKES CADMAN—Feb. 13, 1933.

"*Against Spinoza*" by PROF. HENRY SLONIMSKY—Feb. 20, 1933.

"*Adolph Hitler—Genius or Mountebank?*" by Dr. EMIL LENGVEL—Feb. 27, 1933.

"*Russia Revisited—The Good and the Bad*" by Dr. ALEXANDER FICHANDLER—March 6, 1933.

"*The United States in World Affairs*" by LORD MARLEY—March 13, 1933.

"*Marriage in the Modern Manner*" by Dr. IRA S. WILE—March 20, 1933.

"*Woman—Divinity, Chattel or Mate?*" by LOUIS K. ANSPACHER—April 3, 1933.

Opening of Thirteenth Season of Forum Lectures. "*Why Are Jews Persecuted?*" by REV. JOHN HAYNES HOLMES—Oct. 23, 1933.

Symposium on "*The Issues of the Campaign*" Speakers: HON. VINCENT GILROY, BERNARD S. DEUTSCH, GEORGE V. McLAUGHLIN, CHARLES SOLOMON—Oct. 30, 1933.

"*Germany Puts the Clock Back*" by EDGAR ANSEL MOWER—Nov. 6, 1933.

"*Why the Jury Says 'Not Guilty'*" by SAMUEL S. LEIBOWITZ—Nov. 13, 1933.

"*The Modern Woman*" by Dr. FRITZ WITTELS—Nov. 20, 1933.

"*Is There Liberty in the Modern World?*" by VICTOR F. CALVERTON—Nov. 27, 1933.

"*Conflict in Sex and Marriage in the Theatre*" by Miss ANITA BLOCK—Dec. 4, 1933.

"*Is Our Gold Policy Ruinous?*" by PROF. IRVING FISHER—Dec. 11, 1933.

"*Can Human Nature Be Changed?*" by Dr. HENRY NEUMANN—Dec. 18, 1933.

PROF. JOSEPH JASTROW

B. "*The Source of Human Nature*"

"Nerves and Behavior"—Jan. 4, 1933.

"The Emotional Life"—Jan. 11, 1933.

"Social Traits"—Jan. 18, 1933.

"Basis of Control"—Jan. 25, 1933.

MRS. NIMA H. ADLERBLUM

C. "*The Jewish Reaction to Foreign Cultures*"

"The Jewish Contact with the Greeks—The Drama of the Jewish and Christian Divorce"—Feb. 1, 1933.

"The Jewish Contact with Medieval Scholasticism"—Feb. 8, 1933.

"Spinoza and Mendelsohn—The Trail to the Outer World"—Feb. 15, 1933.

"The Mental Revolution in Modern Jewish Life"—Feb. 22, 1933.

ALBERT MORDELL

D. "*Four Forgotten Stars in American Literature*"

"Whittier"—March 1, 1933.

"Longfellow"—March 8, 1933.

"Oliver Wendell Holmes"—March 15, 1933.

"James Russell Lowell"—March 22, 1933.

PROF. SCOTT NEARING

E. "*What Is Happening in the World and Why?*"

"Conditions in the United States—the N. R. A."—Nov. 1, 1933.

"What Is Happening in Russia?"—Nov. 8, 1933.

"Can We Escape Fascism?"—Nov. 15, 1933.

"The German Situation Today"—Nov. 22, 1933.

"Is Peace Possible?"—Nov. 29, 1933.

PROF. HENRY SLONIMSKY

F. "*The Psychological Background of Anti-Semitism*"

"An Analysis of Anti-Semitism"—Dec. 6, 1933.

"Forms of Jewish Self-Hate"—Dec. 13, 1933.

"The Life and Work of Theodor Lessing"—Dec. 20, 1933.

"How Anti-Semitism May Affect the American Jew"—Dec. 27, 1933.

PHYSICAL TRAINING COMMITTEE

Basketball Game and Dance. Columbia University 1930 Champions vs. Brooklyn Jewels—Jan. 28, 1933.

Basketball Game and Dance. Columbia Lions vs. Brooklyn Jewels—March 4, 1933.

Health Week. "*Mental Hygiene and Good Health*" by Dr. A. A. BRILL; Addresses by Dr. REUBEN FINKELSTEIN, DAVID B. KAMINSKY and Dr. JOSEPH M. POLISAR—March 27, 1933.

Health Week. For Women Only. "*The Problems of the Growing Girl*" by Dr. A. J. RONGY; "*Pre-Natal Care*" by Dr. PHILIP OGINZ; Dr. NATHAN H. ADLER, Chairman. For Men Only. "*Sane Sex for Sane Men*" by Dr. CHARLES PANOFF; Dr. MEYER LIPPMAN, Chairman—March 28, 1933.

Health Week. "*Birth Control in a Modern World*" by Dr. HANNAH STONE; "*Dangers of Abortions*" by Dr. A. KOPLOWITZ; Dr. SAMUEL A. WOLFE, Chairman—March 29, 1933.

Health Week. "*The Patient and the Family Physician*" by Dr. BERNARD SACHS; "*The Physician and the Community*" by Dr. I. H. LEVINTHAL; "*What Are Vitamins?*" by Dr. JACOB BUCKSTEIN; Dr. A. N. MAREL, Chairman—March 30, 1933.

SAMUEL SCHOENFELD, Physical Training Director
Miss Ruth Richman, Physical Training Director for women.

COMMITTEE ON AUXILIARY ACTIVITIES

Young Folks League—Unmarried Center members as well as children of members, male over 21 and female over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 17 to 19 years; and girls, 16 to 18 years.

Intermediate Dramatic Guild—Boys and girls 14 to 17 years inclusive.

Boy Scouts—12 to 16 years of age.

Girl Scouts—12 to 16 years of age.

Junior Boys Club—13 to 15 years of age.

Junior Girls Club "The Peps"—13 to 15 years of age.

Sunday Afternoon Outing Group for boys and girls.

Center Cub Pack (Junior organization of the Boy Scouts) for boys 9 to 11½ years.

SISTERHOOD ACTIVITIES

"Preventative Medicine in Children" by DR. LEO N. TARAN—Jan. 12, 1933.

Sisterhood Motion Picture Party—every Monday, Tuesday, Wednesday and Thursday evening during January.

Third Annual Bazaar—January 21st to 26th, 1933.

Sisterhood Booth at Home for Aged Bazaar—March 7, 1933.

Bridge Party and Fashion Show—May 3, 1933.

MISS SUSAN BRANDEIS, Speaker—May 10, 1933.

Grand Carnival—June 3rd and 4th, 1933.

Bridge Party—Oct. 29, 1933.

"Today's Sons and Daughters" by DR. RUDOLPH S. FRIED—Nov. 16, 1933.

Sisterhood acts as hostesses at Annual Meeting of Council of Jewish Women at the Center—Nov. 28, 1933.

Theatre Party—Dec. 7, 1933.

CHAIRMEN of STANDING COMMITTEE APPOINTED

Our President, Mr. Joseph M. Schwartz, announces the appointment of the following chairmen and vice-chairmen of standing committees of the Center:

Arbitration Committee, I. Levingson, Chairman, and Meyer Rosen, Vice Chairman.

Auxiliary Activities Committee, Cyrus Levinthal, Chairman, and Philip F. Feinberg, Vice Chairman.

Cemetery Committee, Nathan T. Schwartz, Chairman, and Fred Hollander, Vice Chairman.

Chevre Kadisha, Max H. Haft, Chairman, and R. Albert, Vice Chairman.

Civic Committee, Jacob L. Holtzmann, Chairman, and Ira L. Rosenson, Vice Chairman.

Forum and Education Committee, Max Herzfeld, Chairman, and Isaac Siegmeister, Vice Chairman.

Hebrew Education Committee, Harry A. Harrison, Chairman, and Morris D. Wender, Vice Chairman.

House Committee, Hyman Aaron, Chairman, and Louis Halperin, Vice Chairman.

Grievance Committee, Albert A. Weinstein, Chairman, and Herman Triebitz, Vice Chairman.

Membership Committee, Hon. Emanuel Greenberg, Chairman, and Joseph Jacobs, Vice Chairman.

Physical Training Committee, David B. Kaminsky, Chairman, and Albert Witty, Vice Chairman.

Publicity Committee, Louis J. Gribetz, Chairman.

Religious Service Committee, Abraham Ginsburg, Chairman, and Morris Rosenfeld, Vice Chairman.

Restaurant Committee, Louis Zankel, Chairman.

Social and Entertainment Committee, Frank Levey, Chairman, and Arthur Joseph, Vice Chairman.

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They have recorded their lives on the tablets of our hearts, and their names will ever be mentioned blessing.

Bernard M. Maltz	January 29, 1933
Mrs. David Shapiro	February 6, 1933
Israel Sanit	February 16, 1933
Alfred W. Norek	April 9, 1933
Mrs. Meyer Chizner	April 10, 1933
Mrs. Morris Siegel	April 29, 1933
Levi Rokeach	May 4, 1933
Israel Lazarowitz	May 6, 1933
Mrs. Louis B. Funk	May 31, 1933
Bernard Boskowitz	June 6, 1933
Mrs. David Ferster	July 25, 1933
Max Leff	August 3, 1933
B. Dubin	September 27, 1933
Mrs. Bernard M. Maltz	October 28, 1933
Dr. Abraham J. Sumner	December 2, 1933
Louis Rosenman	December 25, 1933
Mrs. Moses Ginsberg	January 4, 1934

*"And The Dust Returneth To The Earth As It Is
But The Spirit Returneth Unto God Who Gave It."*

CENTER ACADEMY

A Modern Progressive School Combining Secular and Hebrew Instruction

January 17—Meeting of the Parent-Teachers Association—Dr. Beran Wolfe—Pre-Adolescent Age.

February 21—Mother's Luncheon
Dr. Beran Wolfe—Practical Application of Individual Psychology to Modern Life.

March 10—Purim Assembly

March 15—Presentation of Peer Gynt

March 21—Meeting of the Parent-Teachers Association
Dr. Beran Wolfe—Common Fears

April 4—Mothers Luncheon

Discussion—Place of the Radio in the Child's Life

May 16—Annual Meeting—Election of Board of Trustees

May 16-19—Exhibit of Children's work

May 29—Shevouth Festival

June 6—Mothers' Luncheon

June 15—Commencement Exercises

July August—Art Exhibit in Portland & Seattle

October 17—Reception for New Parents & Get-together of all Parents & Teachers

November 7—Mothers' Luncheon. Discussion—Reward and Punishment.

November 14—Meeting of Parent-Teachers Association
Marcus Rothkowitz—Creative Expression of Children in Art.

November 20—Theatre Party—"Pursuit of Happiness"

December 5—Mothers' Luncheon

December 12—Meeting of Parent-Teachers Association
Lecture—Recital—Folk Songs—Sarah Schack, speaker, Eva Miller Soloist

ANNUAL REPORT

(Continued from Page 13)

We are continuing our negotiations regarding the past due amount for interest on the first mortgage. While we have no definite report to present in connection with this matter at this time, we are confident that some satisfactory settlement will be made in the near future.

MEMBERSHIP

Another problem of importance is that of membership in the Center. While we note that our membership, during the past year, has been increased by a net gain of 53 members, making a total of 867, we still feel that with the proper cooperation on the part of the entire membership, we should reach our goal of 1500 members. This is particularly needed in view of the fact that our income from membership dues has been considerably decreased due to the reduction in the membership rates from \$100.00 to \$50.00 a year for married members, and from \$50.00 to \$37.50 for single men.

In addition, it should be our duty during the coming year to increase the number of sustaining memberships, consisting of such members who voluntarily agree to pay the former membership dues. I believe that it should be the task of a special permanent committee during 1934 to try to obtain a larger number of members who, of their own free will and accord, will pledge to become sustaining members, thereby giving added support to our institution.

Before concluding, it is my pleasure to extend my sin-

cere thanks to my fellow officers, Messrs. Hyman Aaron, Henry Gold, Fred Kronish and Henry Seinfel, as well as to the members of the Board of Trustees and the members of the Governing Board, for their very helpful assistance during the past year. My thanks are also due to Rabbi Levinthal for his wise counsel and cooperation at all times. The Board of Trustees and the Governing Board unanimously decided to grant him a leave of absence so that he may spend the coming six months in the Holy Land for complete relaxation and to enable him to continue his studies. He expects, while in Palestine, to complete his book based upon the lectures he delivered during the last few years on "An Analysis and Interpretation of Judaism", and also to participate in the laying of the cornerstone of the Synagogue-Center in Jerusalem, to which he devoted a great deal of his time. While we shall miss him greatly, we are happy it will afford him the opportunity to obtain a complete rest and to prepare himself for the further work which shall await him upon his return.

Tonight's meeting would not be complete were I not to extend my sincere thanks to our Administration Director, Mr. Joseph Goldberg, and his staff. A former president said that he has his right hand. I should say that he was my right as well as my left hand.

I want once more to express to you my sincere thanks for the honor you have bestowed upon me, and trust that you will continue to cooperate with me in my work.

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Resources over \$200,000,000.

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ARTHUR FRANK PAYNE TO SPEAK ON "FEARS, PHOBIAS, OBSESSIONS"



The third lecture of the course on "Problems of Psychology" now being delivered every Wednesday evening by Dr. Arthur Frank Payne, will be given on Wednesday evening, March 21st. The subject of his lecture that evening will be "Fears, Phobias, Obsessions — What They Indicate".

Dr. Payne has been connected with some of the leading universities in America and is popularly known for his radio lectures under the title "The Psychologist Says".

The concluding lecture will be held on Wednesday evening, March 28th, at which time he will discuss "The Psychology of Superstitions".

Admission to these lectures are free to members of the Center upon presentation of 1934 membership cards and twenty-five cents each to non-members.

RABBI SOLOMON GRAYZEL TO OCCUPY PULPIT FRIDAY AND SATURDAY

This Friday night, March 16th, at our late services which begin promptly at 8:30 o'clock, our guest preacher will be Rev. Dr. Solomon Grayzel, instructor of Jewish History at the Gratz College in Philadelphia.

Dr. Grayzel needs no introduction to our Center. In the month of February he delivered a brilliant series of lectures. He is today regarded as one of the ablest of our younger Jewish historians. He is a graduate Rabbi of the Jewish Theological Seminary and holds the Doctor of Philosophy degree from Dropsie College. He will speak on the subject "American Jewry Comes of Age".

Dr. Grayzel will preach on the Weekly Portion of the Torah at the Sabbath morning services on March 17th.

Rev. Samuel Kantor will lead in the Congregational Singing.

You and your friends are cordially invited to attend.

HEBREW SCHOOL HONOR ROLL

Mrs. J. S. Beder—1A—Irving Geller, Irving Goodman, William Farber and Benjamin Zirn.

Mrs. J. S. Beder—1A R—Robert Nemeroff, Roslyn Barashack, Lawrence Spiewak, Ethel Levy, Albert Wagner.

Mr. E. M. Edelstein—2A—Helen Bressler, Herzl Hammer.

Mr. E. M. Edelstein—5A—Sheldon Atlas, Matilda Fleischman, Edith Kaufman, Stanley Kempner, Marvin Levitt, Marvin Honig.

Mr. M. Halevi—3A—David Bressler, Edwin Davidson, Donald Gribetz, Joseph H. Newman, Joseph Slepian, Leroy Lowenfeld, Judah Klein, Solomon Riback.

Mr. M. Halevi—7A—Bernice Feldman, Arthur Feinberg, Doris Feinberg, Mildred Friedman, Doris Stark, Herbert Atlas, Seymour Rothkopf.

SUSTAINING MEMBERS FOR 1933

The following is a list of the 1933 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, David	Katz, Samuel
Aaron, Hyman	Kline, B. J.
Bailey, Abraham	Kline, Morton
Bennett, Mrs. S.	Kronish, Fred
Bernard, L. W.	Levingson, I.
Bernstein, Elias B.	Lovett, Max
Bilgore, David	Lurie, Leib
Blumberg, Joseph M.	Perman, Charles
Cohen, Louis	Rachmil, Hyman
Davis, Henry	Rosen, Meyer A.
Dlugasch, Morris	Rosenfeld, Irving
Duberstein, Mrs. M. B.	Rosenfeld, Morris
Fortunoff, J. A.	(N. Y. Ave.)
Gabriel, Barnett	Rudin, Ephraim
Ginsburg, Abraham	Rutchik, M. M.
Goldman, Harry	Rutstein, Jacob
Goell, Jacob	Sabel, Joseph
Goodstein, William	Salwen, Nathan
Goody, Harris	Saretsky, E. R.
Gordon, Louis	Schneider, S. A.
Sullivan Street	Schrier, Joseph
Gordon, Louis Avenue T	Schwartz, Joseph M.
Gribetz, L. J.	Seinfeld, Henry
Halperin, Louis	Shapiro, Abraham
Halperin, Nathan	Solovei, Joseph A.
Horowitz, Bernard	Steingut, Hon. I.
Holtzmann, J. L.	Stulman, Mrs. J.
Jablow, George	Weinberg, Harry
Jablow, H. L.	Weinberg, Morris
Kaplan, Abraham	Weinstock, Louis
Kaplan, Louis	Werbelovsky, Benj.

SUNDAY AFTERNOON OUTING GROUP

The boys and girls who are members of the Sunday Afternoon Outing Group, under the leadership of Mr. Maurice Bernhardt, spent the past weeks in a most interesting fashion. Under the guidance of experienced leaders they visited a number of important places and attended some functions of interest. The Committee on Auxiliary Activities, headed by Mr. Cyrus Levinthal, devised a new plan tending to encourage a larger membership in the group. There will be two groups hereafter, one consisting of boys and girls who will meet every Sunday afternoon and another group which will meet on the second and fourth Sundays.

The program for the past few weeks consisted of:

Jan. 14—Visit to the Museum of Natural History
21st—Touring the R. C. A. Building.

28th—Visit to the Jewish Theological Seminary and Jewish Museum.

Feb. 4—Visit to the News Building and the Museum of Science of the City of New York.

11th—Attended a performance of "Devil Tiger".

18th—Witnessed the performance of "Is Zat So".

25th—Participated in the Center Purim Masquerade.

PARENT-TEACHERS MEETING

The Parent-Teachers Association of the Hebrew School will hold its regular monthly meeting on Tuesday evening, March 20th at 8:30 o'clock. Mr. Louis J. Gribetz will speak on "The Value of the Bible." A musical program will follow the talk. All parents are urged to attend.

PURIM MASQUERADE

On Sunday afternoon, February 25th, the children of the Sunday and Hebrew Schools of the Center, as well as the Junior Boys and Girls Clubs, celebrated the festival of Purim by participating in a grand carnival and masquerade. About 400 children with their parents were present, and an appropriate program was presented for their entertainment.

The Intermediate Dramatic Guild, under the direction of Mrs. Miriam B. Abramson, presented a two-act play, "Haman of Today". The dramatis personae included Irwin Lowenfeld, Irene Kantor, Gladys Hammer, Melvin Roth, George Horowitz and Jules Wiener. Milton Sanit and Seymour Stelzer were the property managers.

Nathaniel Horowitz recited a monologue called "Why Benjy likes Purim" and the children of the Sunday School presented five tableaux depicting scenes in the court of King Ahasueros. Miss Rosalind Kramer and Miss Aaronson directed the presentation and Bertha Feit was the reader.

Miss Ernestine Trachtenberg led the children and parents in group singing of Palestinian songs. This was followed by the coronation of Queen Esther, with the following as participants: Mildred Teitelbaum, Felix Feldman, Jerome Kurshan, Jules Wiener, Adele Rothkopf, all of the Junior clubs.

A special feature of the program was in the nature of a surprise. This was a special international "broadcast" over the Eretz Yisroel—Brooklyn Jewish Center—Persia network. A quartet of two boys and two girls from the Center Hebrew School chanting "Chag Purim" came over the air very distinctly and very clearly. For this treat on the program a vote of thanks goes to the Junior Boys Club. The Center announcer was Irwin Lowenfeld, the Persian was Jules Weiner (who spoke Persian fluently) and the Palestinian was Nathaniel Horowitz (who mixed English, Yiddish, and Hebrew to perfection).

After a half hour of dancing to music, the grand march began. All children in mask appeared before the judges and the following won prizes: Herzl Hammer for the most original costume, with Helen and Marcia Bernhardt, honorable mention; Jason Windwer for the most appropriate costume, with Ruth Windwer receiving honorable mention; and Zelda Fleischer for the most beautiful costume, with Blanche Davis receiving honorable mention. The judges included Mrs. J. M. Schwartz, Acting President of the Sisterhood, Mrs. I. Wiener, Chairman, Parent-Teachers Association of the Hebrew School, and Mr. Cyrus Levinthal, chairman of the Committee on Auxiliary Activities.

The program was under the auspices of the Junior Clubs of the Center and under the direct guidance of the leaders, Mrs. Miriam B. Abramson and Mr. Harry Bluestone.

"THREE CORNERED MOON" TO BE PRODUCED BY THE CENTER PLAYERS

The Dramatic Group of the Center is now rehearsing "Three Cornered Moon", the recent Broadway success play and motion picture. This production will be presented in our Auditorium in the near future, the exact date to be announced later.

Evidence!

The following report was submitted to the Brooklyn Jewish Center by Mr. Hyman Aaron:

Mr. President, Fellow Members:

The House Committee is happy to report a considerable saving in the maintenance of the building, due particularly to the installation of Simplex Oil Burners during the past year. This change made it possible to effect a saving which in one year alone more than paid for the cost of the installation. The salaries of the Engineer and Fireman were \$3,574.86 as against \$4,640.76 in 1932, a saving of \$1,065.90. The cost of coal for the first two months and the oil for the balance of the year was \$2,247.27 compared with last year's expenditure of \$4,932.00, a saving of \$2,684.73.

The total saving for the year amounts to \$3,750.63. The cost of the new oil burner system was \$3,500.00 payable in monthly installments over a period of two years.

Can anything more convincing be said to prove the superiority of the

SIMPLEX OIL BURNER

It has saved money for the Brooklyn Jewish Center. It has saved money for all other owners of houses and buildings where this remarkable Oil Burner has been installed. Let it save money for you.

INSTALLING A SIMPLEX IS LIKE
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National Biscuit Company
Jewish Day-Warheit
Brooklyn Jewish Home and Hospital for Aged
Jewish Sanitarium for Incurables



NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Beller, Louis K.
Married
Distributor, Auto Tires
Residence—628 Empire Boulevard
Business—1244 Bedford Avenue
Proposed by Maurice Bernhardt

Bernhardt, Dr. Abraham
Unmarried
Doctor
Residence—402 Monroe Street
Business—402 Monroe Street
Proposed by Maurice Bernhardt

Bronchick, Louis
Married
Garage
Residence—871 Montgomery Street
Business—403 Snediker Avenue
Proposed by Myles Levinson

Copland, Milton U.
Unmarried
Lawyer
Residence—1354 Carroll Street
Business—535 Fifth Avenue, N.Y.
*Proposed by Philip F. Feinberg and
E. R. Sarezky*

Eckstine, Philip S.
Unmarried
Millinery Import
Residence—1146 St. Marks Avenue
Business—54 West 39th Street, N.Y.
Proposed by Joseph Goldberg

Fidell, Louis I.
Married
Chemist
Residence—57 Herkimer Street
Business—75 Hudson Street, N.Y.

Fieldman, Abraham
Unmarried
Classical Archaeology
Residence—1199 Eastern Parkway
Business—5th Avenue & 82nd Street, N.Y.

Frumkin, Abraham
Unmarried
Banking
Residence—185 Montauk Avenue
Business—1368 St. Johns Place
Proposed by Louis Katzman

Fuchs, Edward
Unmarried
Silk
Residence—699 Montgomery Street
Business—469 Seventh Avenue, N.Y.
Proposed by Israel Seeger

Greenfield, Louis
Married
Manufacturer, Underwear
Residence—1630 Broadway
Business—1630 Broadway
*Proposed by Samuel Marcus and
M. Mendel Schachne*

Hochberg, Samuel
Unmarried
Food Specialty
Residence—449 Sterling Street
Business—7 Willoughby Street
Proposed by Joseph Goldberg

Hudesman, Alfred
Unmarried
Motion Picture Producers
Residence—161 Kosciusko Street
Business—729 Kosciusko Street
Proposed by Joseph M. Schwartz

Katz, Paul Wolfe
Unmarried
Silks
Residence—517 Crown Street
Business—411 Fifth Avenue, N.Y.
Proposed by George M. Katz

Korn, Emanuel
Unmarried
Student
Residence—824 Eastern Parkway
Proposed by Phil Jacobs

Landes, James S.
Unmarried
Lawyer
Residence—780 St. Marks Avenue
Business—70 Pine Street, N.Y.
Proposed by John S. Landes

Osher, Ben
Unmarried
Printing—Advertising
Residence—649 Empire Boulevard
Business—132 Broadway
Proposed by Herman Baum

Quasman, Alfred
Unmarried
Lawyer
Residence—200 West 108th Street, N.Y.
Business—2 Rector Street, N.Y.
Proposed by Frederick Hollander

Parnes, Maxwell
Married
Lawyer
Residence—41 Eastern Parkway
Business—1457 Broadway, N.Y.
Proposed by Louis Parnes

Rosenbaum, Harold
Unmarried
Wines and Liquors
Residence—704 Lefferts Avenue
Business—1725 Broadway
Proposed by Joseph Goldberg

Scal, Dr. J. A.
Married
Physician
Residence—102 Sterling Street
Business—102 Sterling Street
Proposed by K. Karl Klein and I. Wiener
(Continued on Next Page)

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"THE PEPS"

February was a short but merry month for the busy and illustrious "Peps." The Junior Girls Club found time to plan and enjoy a very delightful Bridge Party. The big event of the month, however, was the "Purim Masquerade and Ball", given for all the children of the Brooklyn Jewish Center, which the Girls' and Boys' Junior Club sponsored. They worked hard for this affair and the result certainly was worth it.

We meet every Saturday night at 8 P. M. Center members (ages 13-15) are welcome.

NEW MEMBERS (Continued from Page 21)

Silverman, Louis

Married

Wholesale Dairy

Residence—1403 Lincoln Place

Business—118 Hudson Street, N.Y.

Proposed by David Feiler

Sugarman, Elias E.

Unmarried

Editor

Residence—1023 President Street

Business—1564 Broadway, N.Y.

Proposed by Louis Fidell and Samuel Sukloff

Trilling, David B.

Married

Banking

Residence—636 Eastern Parkway

Business—781 Eastern Parkway

Proposed by Louis B. Hymes

Wachman, Jerome

Unmarried

Resident Buyer

Residence—248 New York Avenue

Business—128 West 31st Street, N.Y.

Proposed by Harry Zankel

Weithorn, Moses

Unmarried

Clothing Manufacturing

Residence—4807 Avenue I

Business—3 West 19th Street, N.Y.

Zeidel, Philip S.

Unmarried

Lawyer

Residence—140 Havemeyer Street

Proposed by David Nemerov

The following have applied for reinstatement as
members of the Center:

Amster, Philip

Married

Coats

Residence—820 Sterling Place

Business—500 Seventh Avenue, N.Y.

Balsam, Barrett

Unmarried

Shoes

Residence—1573 Carroll Street

Business—116 Duane Street, N.Y.

Proposed by George Balsam

Gottlieb, Joseph W.

Married

Attorney

Residence—1263 Carroll Street

Business—16 Court Street

Proposed by Bernard Bregstein

Hurwitz, David

Married

Merchant

Residence—1421 President Street

Business—512 Seventh Avenue, N.Y.

Proposed by Harry Zankel

Landes, John S.

Married

Coal

Residence—780 St. Marks Avenue

Business—70 Pine Street, N.Y.

Rapaport, I.

Married

Liquor

Residence—760 Montgomery Street

Business—115 Lafayette Street, N.Y.

Proposed by Nathan T. Schwartz

Silberberg, George

Unmarried

Cotton Goods

Residence—659 Ocean Avenue

Business—74 Leonard Street, N.Y.

Proposed by I. Silberberg

EMANUEL GREENBERG, Chairman
Membership Committee

CLIPPED WISDOM

(Continued from Page 4)

The British government is probably better equipped than any other to administer the somewhat nebulous affairs of its mandatory states. For my part, I would wish the work in Palestine under the British government preferably to any other, not even the United States excluded. But I am not sure that the Colonial Office, under Cunliffe-Lister, does not regard Palestine as the most minor point in the great Imperial game of chess, and in this instance I am inclined to think that Jewish leaders have not been insistent enough in persuading the Minister to be just a bit more definite.

—Ralph D. Blumenfeld

* * *

I cannot conceive of Abraham Lincoln keeping quiet under circumstances such as those in Germany. He would not have hesitated a moment in making known his viewpoint. As President he could not have taken any definite diplomatic action, but we can think of what he would have done. He would have called the German Ambassador to the White House, and made him understand how foolish Hitler's whole anti-Semitic policy was. He would have talked so clearly that no one could misunderstand him.

—Emanuel Hertz

* * *

If you were to ask me: are the French Jews safe? I would say: "They are not safe." Their position is growing steadily worse. The further the shift to the right in the French government, the greater will be the free-

dom with which the reaction militates against them. There are many indications that in France, if the economic situation grows worse, the Jew will be the scapegoat. Not the rich Jews, to be sure. But Yankel, the push-cart peddler. The poor Jew, the helpless Jew."

—Pierre Van Paassen

* * *

IT is well to remember that the whole of modern anti-Semitism is to be traced back to Bismarck's Germany. It was after Bismarck turned reactionary and broke with the liberals, that the signal was given for a concerted attack upon the Jews in Germany as a means of undermining and discrediting liberalism and socialism. It was from Bismarck's Germany that modern anti-Semitism spread to Austria-Hungary, France and Tsarist Russia. There is not an argument which the Nazis used in their fourteen years of vicious anti-Jewish propaganda after the World War that was not first propounded by the henchmen of German political and economic reaction fifty years ago. The present Nazi leaders borrowed their entire ideology from the writers, journalists, politicians and theologians who did the dirty work for Bismarck half a century ago—Duering, Marr, Rohling, Stoecker, etc.

—Abba Hillel Silver

* * *

I think that there is too much talk, too much politics, too much parochialism in our Jewish activities. We have a great many so-called professional Jews, for whom a new Jewish tragedy, is nothing but a picnic.

—B. Charney Vladeck



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The Truth About The Immigration Situation In Palestine

(Continued from Page 9)

acquired from Arab owners, and hence if the Arab Executive are anxious to diminish such sales the remedy is sure to bring influence upon their own people and not to organize violent demonstrations in the streets. It is doubtful, however, whether some of the Arab leaders are really serious in their complaint on this score, as they are themselves interested in the sale of land (which always means a handsome profit for the vendor).

THE legend about the "displaced" Arabs, which figured so prominently in the controversy that followed the riots of 1929, seems now to have been given its quietus, since the official investigations have shown that the total number of Arab tenants who have had to leave their holdings in consequence of a transfer to Jewish ownership, and who, despite the compensation they received from the purchaser, have been unable to find a holding elsewhere or some other occupation, is comparatively small. Besides, the amount of land that has passed into Jewish possession in recent years has been on the decrease. In 1925 it was 101,000 dunam (about 25,250 acres), and in 1929 it was 64,500 dunam, whilst since then it has remained below 20,000 dunam in each succeeding year.

If we now consider the reaction of the Palestine Government to the Arab agitation we find that it betrays a tendency to give way. The Jewish Agency applied for 24,000 immigration certificates under the Labor Schedule for the six months beginning on October 1st, and was granted only 5,500. Of this number 2,000 had already been given in advance for the benefit of Jews anxious to escape from persecution in Germany, and 500 were retained by the Government to be used for tourists who might apply for permission to settle, so that only 3,000 are available for the six months.

It was admitted by the Government that, according to its own estimate, there was room for another 6,500 immigrants during this period, but it had deducted 1,000 certificates because of the number of Jews who had entered the country with tourists visas during the past year or so and had settled without the requisite permission. The fact, however, that these tourists had found opportunities of employment or business in the country showed that the Government had repeatedly underrated its absorptive capacity, and thus the best way in which the Government can check the tendency to ignore legal formalities is to provide a schedule large enough to meet the requirements of the labor market.

So far from recognizing this situation, however, the Government apparently proposes to penalize many of those who wish to come into the country on account of the transgression of those who are already settled in it, even though the latter may have brought thousands of pounds with them and provided employment for others. It intends going farther, for it has enacted new regulations requiring from all, except first-class travellers, a deposit of £50 or a guarantee from a reputable bank, and introducing a system of surveillance to

prevent those who enter as travellers from remaining as settlers without permission. This tightening of the regulations is surprising enough in view of the Mandatory's obligations "to facilitate Jewish immigration under suitable conditions," and of the statement in the Churchill White Paper, that "for the Jewish people . . . it is essential that it should know that it is in Palestine as of right and not on sufferance."

It is all the more surprising that such rigorous vigilance should be exercised against the Jews wishing to enter their National Home when no corresponding concern is shown regarding the large number of Arabs from Syria and Transjordan who are attracted into Palestine by better employment and higher wages (though Jews are not allowed to settle in Transjordan). And it is most surprising that such an illiberal attitude should be adopted at a time when Palestine is passing through a period of unparalleled expansion and prosperity, and when the tragedy of German Jewry imposes a special obligation upon the Power responsible for the Jewish National Home.

THE glaring disparity between the latest Labor Schedule recommended by the Jewish Agency and that granted by the Government cannot be explained away merely on the basis of a mathematical miscalculation. Assuming that the Agency may have erred to the extent of 10, 20 or even 30 per cent in its estimate of opportunities of employment, it is inconceivable that it has erred to the extent of 75 per cent. It is all the more regrettable, therefore, that the Government has not vouchsafed any explanation of its decision, apart from that relating to the docking of 1,000 certificates. The omission of such an explanation seems to suggest that it could not be made on purely economic grounds, and the suspicion, therefore, arises that the Government has been influenced by political considerations—or, in other words, by the Arab agitation. If such should be the case, then the Government is violating the principle clearly laid down in the Prime Minister's letter of February 13th, 1931, to Dr. Weizmann, that "considerations relevant to the limits of absorptive capacity are purely economic considerations." That important letter was published in Hansard, it was laid before the League of Nations, and it was embodied in official instructions to the High Commissioner for Palestine. There is the strongest reason, therefore, for demanding a more just, not to say a more generous attitude, towards Jewish immigration, and the substantial part which the Jews have played in the development of Palestine—apart from the obligations embodied in the Mandate—surely entitle them to such consideration.

Although forming only 20 per cent of the population, the Jews contribute more than 40 per cent of the public revenue, and to them, therefore, is due more than a proportionate degree the handsome surplus of over £1,000,000 by which Palestine is distinguished from the States that are burdened with national debts. The rapid

(Continued on Next Page)

growth of the city of Tel-Aviv, the great increase in citrus cultivation, the steady multiplication of industrial enterprises, the extension of the electrification system, the successful exploitation of the mineral resources of the Dead Sea, the improvement in the country's trade, the accumulation of deposits in the banks to the extent of £,000,000, and the opening of the Haifa harbor with its limitless possibilities—all these point to the desirability, nay, the necessity of a progressive instead of a reactionary policy in the matter of immigration.

SUNDAY AFTERNOON OUTING GROUP TO ATTEND MARIONETTE SHOW

The members of the Sunday Afternoon Outing Group will attend Remo Bufano's Marionette Show at the Center next Sunday afternoon, March 18th. All members of the group are requested to assemble not later than 2:15 o'clock.

THE INTERMEDIATE DRAMATIC GUILD

The Intermediate Dramatic Guild made its debut Sunday afternoon, February 25th, at the Purim Ball taking a gallant bow for the gentlemen and a graceful curtsy for the ladies. Their offering "Hamen of Today", proved a success. The cast worked hard and well. They deserved the favorable comments of the audience. Now we know what to expect of the up and coming young 'uns!

The Guild will present a play for the Brooklyn Jewish

Center Sisterhood, and shortly after that, two plays for the public. They meet every Saturday night at 7 P. M.

BUFANO'S MARIONETTES AT THE CENTER ON SUNDAY AFTERNOON, MARCH 18th

Next Sunday afternoon, March 18th, at 2:30 o'clock, the well known Marionette Theatre of Remo Bufano will give an interesting performance in the Auditorium of our building. The program will be most enjoyable for both young and old. It will include: "Orlando Furioso", "Julius Cæsar's Circus", and "Somebody Nothing", a Japanese play.

Admission will be twenty-five cents per person.

THE SABBATH

Kindling of Candles at 5:40 P. M.

Friday Evening Services at 5:45 P. M.

Sabbath Morning Services (Parsha Vayikro-Rosh Chodesh) will commence at 8:45 o'clock. Rev. Dr. Solomon Grayzel will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 5:45 P. M.

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The Jewishness Of Ferdinand Lassalle

(Continued from Page 7)

rising of the Swiss greater? Was ever a resolution more justified than that the Jews of that town should rise, set the houses alight from all corners, explode the powder magazines, and perish with their persecutors? Cowardly people, thou deservest no better fate. The trodden worm wriggles, but thou only bendest lower. Thou dost not know how to die, to annihilate; thou dost not know what true vengeance is; thou dost not know how to bury thyself with thine enemies. Thou art born to servitude."

No sooner had the feelings of indignation at this terrible blood libel abated, when the blood accusation was raised in Lemberg. Lassalle again makes an entry in his diary: "Again the absurd stories that Jews require Christian blood. The same story at Lemberg as in Damascus. That the accusation comes from all corners seems to indicate that the time has come when indeed we must obtain Christian blood; *Aide de toi et le Ciel t'aidra.*"

Lassalle then draws a striking picture. He realizes that the Jews need a leader to lead them to freedom, and that leader he will be.

"I could, like the Jew in Lytton's *Leila*," he writes, "risk my life to deliver the Jews from their downtrodden state. I would not even shrink from the scaffold, could I but once more make of them a respected people. Oh, when I yield to my childish dreams, it is ever my favorite fancy to be at the head of the Jews—with arms in their hands, and to liberate them."

It was this blood accusation that likewise awakened the Jewish feelings in Moses Hess, and immortalized the names of Moses Montefiore and Cremieux as the champions of the Jews. Lassalle was only sixteen years of age, and presents at this moment a figure of a modern David promising to fight the Philistines in all lands. But the fire of his enthusiasm was quenched as speedily as it was kindled. To Moses Hess the local tragedy in Damascus symbolized the tragedy of the whole Jewish nation, and thus he came to rouse the national consciousness of his people. Moses Hess was a nationalist Jew before Herzl, and a Socialist before Lassalle; but just as the genius of Herzl was necessary, so was the genius of Lassalle required before Jewish nationalism and before Socialism could become living issues.

* * *

TO Jews the figure of Ferdinand Lassalle stands symbolic of their strength and weakness, for this Jewish genius gave to the Jewish people nothing but his name.

This is the tragedy of the Jewish people, that its interest is sacrificed by its great men. Lassalle fought the battles for an aggrieved countess, Sophie von Hatzfeld, and took her case through all the courts of Germany for ten years until she had obtained an equitable financial settlement from her estranged husband. He championed the cause of the workmen with a passion that has rarely been surpassed, rousing them to great enthusiasm and the ruling classes to hatred and opposition. But the dream of his youth to lead the Jews to freedom was not realized, nor did he attempt the

task. He no longer had the ambition to be at the head of the Jews, he did not even wish to consider himself a Jew, or to admit that he was a member of the Jewish nation.

In the course of a long autobiographical letter to one of his first loves he wrote: "I am a Jew, my father and mother are Jews, although I am inwardly perhaps less Jewish than you are; but I have not renounced my religion because I could not accept another; one is a Jew with us in Germany, France and England as one is a Protestant or a Catholic; it is only a religion and not a nationality. But it is different in Russia, for you have told me that Judaism there is a nationality." Afterwards he wrote to her in another spirit: "Your countrymen would despise you for marrying a Jew, you, the descendant of princes, to marry a man who, if descent is a reason for pride, could be prouder than all of you, since he descends from a people more ancient than all princes and the nobility of a few centuries' existence—from the first civilized nation and from the old kings of Syria." But then he continued as follows: "I do not like the Jews in general, I even detest them. I see in them only the degenerate offspring of a past that is long since vanished. This people has in the long period of slavery assimilated the qualities of slaves, and that is why I am so unfavorably disposed to it."

HE even mooted to this lady the idea of his conversion to Christianity, if her parents insisted upon it. The reason for this change in attitude towards Judaism must be sought in the fact that Lassalle lived in a non-Jewish environment, before the period of organized anti-Semitism. "It does not matter with us," he wrote to this lady, "if one is a Jew. Especially if one possesses spirit and talent like myself one is equal to all."

Lassalle died young. Had he lived to see another blood accusation or the Dreyfus affair, he would surely have championed the cause of the Jews with the same passion as characterized all his actions. To him no intense Jewish question presented itself, and he therefore abandoned the claims of his nationality and the interest of his co-religionists, and fought his battles in the cause of humanity.

JUNIOR LEAGUE

The Junior League has reorganized for this season, and a comprehensive program is now in the making. The newly elected officers are: President, Henry Bloomgarten; Secretary, Florence Sanit; Treasurer, Bertrand Finkelstein. The committee chairmen appointed and approved are: Membership, Betty Cohen; Social, Gerald Jacobs; Publicity, Sidney Kraus; Cultural, Helen Abelow; Reception, Moses Braverman; Constitution, Bertrand Finkelstein.

JUNIOR BOYS

The members of this group were very busy during the past month, preparing and rehearsing for the Purim Carnival which was held on Sunday, February 25th. A social get-together with the Peps is planned for Saturday night, March 10, 1934.

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Yente Of The Tenements (Continued from Page 12)

Yente began with kindness.

"Pinney, dear, little heart, you'll get a *lolla-pop*, a ice-cream *sendvich*; you'll go with papa to the *mofin pictchers*, if you'll go to school."

Pinney refused without argument.

Yente gave him a kiss on the forehead.

"Pinney, dear child, little dove, here's a penny, a nickel, a *kvoder*, only go to school."

Pinney remained stiff and deaf.

Then Yente lost patience.

"Pinney, you're looking to catch a black year, Pinney! And she gave him a swipe over the right ear.

Pinney was heedless.

"Pinney," yelled Yente, "I'll murder you, Pinney I'll make you for a cripple!" And the left ear came in for a swipe.

No answer from Pinney.

"Yente now flew into a rage and took herself to me.

"Mendel, woe to you, Mendel, why don't you do something? You're supposed to be a father!"

I went to Pinney, took him by the hand, and asked him what he wanted.

"I want a hammer and nails," he said, "or I won't go to school."

I seized his hand and started to drag him out.

Yente followed and wailed that I was pulling out his hand, the poor little child.

I let him go. He immediately jumps forward and runs away. I set off after him and catch him.

Pinney struggles and writhes like a snake to get out of my hands.

So Yente begins wailing again that I am pulling his arms out of their sockets.

"Then what do you want me to do?" I ask her.

"Let go of the child," she says. "He can go to school himself."

I release Pinney and he is off like a flash.

Eventually we bring him to school and leave him in care of the teacher.

Twenty minutes later a little boy comes with a message from the teacher asking where Pinney is.

"At school," I tell him.

"He's not there," the boy says, "he ran away as soon as you left."

So Yente and I go to look for Pinney, Yente swearing to me she will cripple him.

I arrange that Yente should search one street and I another and then we should both meet at the elevated station.

As we are about to start out a milk wagon rattles by, and there is Pinney, hanging on at the back. He no sooner sees us than he lets himself go and disappears down a side street.

* * *

We found him that evening in a stable nearby, covered with mud from head to foot, his new tie torn to strips and one eye blacked.

* * *

YENTE OBLIGES MENDEL

I have a room to rent. A room such as Rockefeller could live in. But no boarder as much as shows himself. It is hard, very hard, to find a decent boarder.

One says that the ceiling is too low; a second wants a window; a third does not like my wife, my Yente, that

is; a fourth likes neither Yente nor the children; a fifth does not like my red beard. "For the money," he says, "I can get a room from a Jew with a black beard." Another tells me my children are too small. For five dollars a month he can get a room from a widow with a pair of grown daughters. Still another objects to my trade. For five dollars a month he declares, he can live with a cantor. Why should he board with a tailor?

There was one young man with whom I would have closed the deal, but Pinney came up and sank a pin into his leg.

In short, the bedroom still remains vacant and I am still searching for a decent boarder. And how hard it is to find a decent boarder I need not tell you.

Finally I say to Yente:

"Yente, from now on and further I want you to stop looking for a boarder and find a *boarderke* instead. It is very useful to have a girl in the house. It is more cheerful too, and a girl can help with the housework. Take my advice, Yente, and get a girl."

Yente's lips at once twist into a smile that is well known to me, and she says sweetly:

"No Mendel, a *boarderke* is not useful in the house. She leaves her things around—a girdle here, a slip there, stockings a'l over. Better three boarders than one *boarderke*."

"A good boarder," she goes on, "is a joy. A boy is no bother at all. And it sometimes happens you come home late from a meeting, or you work overtime."

So there begins a struggle between us. I cry *boarderke* and she cries boarder—and peppers her arguments with a few black years and a plague or two.

But I win out. Several days later Yente agrees to do as I suggest.

I went to work that morning very satisfied. To win a battle with my Yente is something to remember. I sat at my machine but my head was elsewhere. My imagination developed a fantasy. I saw myself coming home, and there, sitting on the small bedroom in the rented room was a pretty young girl, say about seventeen or eighteen years old, a slender girl, with black hair and black burning eyes. She is reading a novel. I knock softly at the half-opened door. She says, "Come in," and I enter. She raises her eyes and warms me with her glance. I ask her bashfully if she would like me to do some sewing for her, and she replies, "Yes." Meanwhile I sit down near her. I feel the touch of her hand, and what a warm, soft hand it is! Just like velvet . . .

Suddenly I feel a cold stream running over me. I wake up with a shudder to find that Sam, the presser, has squeezed a wet sponge down my neck.

Going home that day I am met on the street by Pinney, who tells me that his mother has rented the room to a *boarderke*.

My heart begins to beat a little faster, and again my imagination goes into play. In every nerve I feel a tingle. I run up the stairs like a youngster. I open the door and search with my eyes, and my heart beats and beats—then I see Yente. With a cold smile she informs me that she has *geketcht* a *boarderke*.

"Who is she?" I ask, and my heart beats fast.

"The butcher's grandmother," answers Yente. "You wanted a *boarderke*, so now you have one."

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In former days it was difficult for people to accustom themselves to think rationally of life insurance because of its reminder of human mortality. Today life insurance has become a practical consideration . . . In the same way the thought of a last resting place should be rationally considered. There must be the inevitable end, and when that comes it should be followed by a resting place that does justice to the memory of the beloved departed.

The Brooklyn Jewish Center offers to its members and their friends private plots on its beautiful subdivision of the old Montefiore Cemetery at Springfield, Long Island. These plots, because they were acquired by the Center, are priced below the market value. Convenient terms of payment may be arranged.



For further details communicate with the Secretary of
The BROOKLYN JEWISH CENTER
667 EASTERN PARKWAY
Brooklyn, N. Y.

MEN'S CLUB MEETING ON MARCH 22nd TO BE MOST INTERESTING GATHERING

The men of the Center are invited to attend the first open gathering of the Men's Club on Thursday evening, March 22nd, at 8:30 o'clock. Admission is your 1934 membership card.

The purpose of the organization is to foster sociability—to aid in the effort to strike up new friendships with your fellow members. The committee, headed by Mr. H. J. Lipman, has arranged for the famous comedian, Dr. Sims, to act as master of ceremonies. Rubber faced Gallagher will help make the evening enjoyable. Banjo Wallace and Sadie Banks will keep us entertained in their own inimitable way while the ever popular Mr. Ward will lead in the singing of old fashioned songs. Al Chigi needs no introduction to you.

Refreshments will be served and every effort will be made to encourage the members to fraternize. A Parker Pen and two week-end stays at Hotel Brickman will be given to the persons holding the lucky numbers. Reserve Thursday evening, March 22nd. An enjoyable evening is in store. Once again, there is no charge for admission.

CITY COLLEGE OF N. Y. vs. N. Y. UNIVERSITY AT THE CENTER MARCH 18th

Through the erstwhile efforts of Mr. Albert Witty we have succeeded in arranging a return Basketball Game between the City College of New York and New York University, Eastern Collegiate Champions. The game will start at 9 P. M. sharp. Tickets: Advance sale 75 cents. At the gate \$1. Dancing will be held after the game to the tunes of Jesse Brickman and his Hotel Brickman Orchestra. Two free week-end vacations will be awarded to lucky number winners. Tickets will be on sale at Center desk and in gymnasium.

PERSONALS

Heartiest congratulations are extended to Mr. and Mrs. Max Moskowitz upon the engagement of their son, Mr. Harry J. Moskowitz, to Miss Gertrude R. Steinberg.

Rabbi Levinthal delivered an address at the dedication of the new Einstein Institute of Physics at the Hebrew University of Jerusalem last Sunday.

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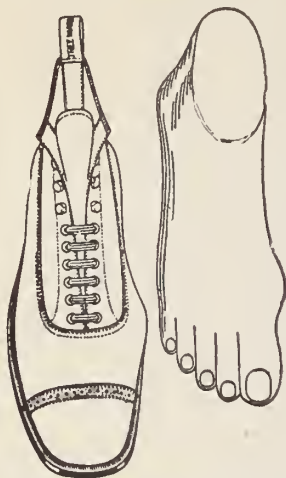
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The Brooklyn Jewish Center Review

Sowing the Seeds of Death
for the Zionist Organization

Palestine Travel Notes

An Outline of Jewish Marriage

The State of the Jewish Community
in Vienna Today

Jews Among Christians

The Palestine of Today

Center Review to Establish Library
of Nazi-Banned Books



GREETINGS

— from —

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Center Review to Establish Library of Nazi-Banned Books

THE *Review* takes the initiative in a movement which is certain to be greeted with enthusiasm. It has undertaken to establish a library containing the books which were burned by the Nazis in Berlin in that memorable bonfire which inflamed the intellectual world with indignation.

A similar library has been established in Paris, and now consists of 15,000 volumes. Another library is now being organized in London by the Countess of Oxford and Cathcart, and those interested with her in the work include Prince Hubert Lowenstein, Lord Marley, Ellen Wilkinson, Leonard Frank, Louis Golding and Margaret Goldsmith.

The purpose of such libraries of the banned is obvious. They are to preserve, in readily accessible collections, all books which the Nazis outlawed in Germany. They are to preserve these cultural contributions to the world, and at the same time remain monuments both to the men and women who created them and to the barbarity of those who, with medieval fanaticism, burned them.

The books that were burned were mainly by Jewish authors. Partly for this reason it is fitting that a Jewish publication, sponsored by a Jewish institution of the standing of the Brooklyn Jewish Center, should initiate such an undertaking.

The collection will, for the time being, be housed in the Brooklyn Jewish Center. As it grows larger other arrangements will be made.

The *Review* now calls upon all members of the Brooklyn Jewish Center and their friends, as well as the public in general, to assist in the collection of these books. Send to the *Review*, at the offices of the Brooklyn Jewish Center, either the books or a contribution to cover the cost of their purchase. The books need not be new. If you have one or more at home, these will be thankfully accepted.

Although the Nazi book burning received world-wide attention only a few titles of the destroyed books were published. Until the *Review* receives the complete lists,

as compiled by the Paris library, of which Dr. Alfred Kantorowicz is the secretary, the following 20 names of authors condemned by Nazis are given, and these may be used as a nucleus for the collection. In subsequent issues the *Review* will publish further lists.

Georg Bernhardt
(former editor of the *Vossische Zeitung*)
Franz Boaz
(Anthropologist)
Lion Feuchtwanger
Sigmund Freud
Ernst Glaesen
(Author of "Class of 1911")
Heinrich Heine
Ernest Hemingway
Helen Keller
(The denial by her German publisher has not yet been substantiated)
Ferdinand Lassalle
Jack London
Emil Ludwig
Heinrich Mann
Thomas Mann
Karl Marx
Karl von Ossietzky
(former editor of "Weltbühne")
Erich Maria Remarque
(author of "All Quiet on the Western Front")
Ludwig Rennel
(the Pacifist)
Artur Schnitzler
Theodore Wolff
(former editor of the *Berliner Tageblatt*)
Arnold Zweig
Stephan Zweig

The first anniversary of the Nazi literary auto-da-fe will be on May 11. Let us commemorate it with the acquisition of a substantial number of the works of the twenty authors listed above.

PALESTINE TRAVEL NOTES

By DR. ISRAEL H. LEVINTHAL

THERE is no longer any hardship in sailing for Palestine. Not so many years ago there were very few direct cruises to the Holy Land, and these were arranged from the point of view of the tourist who wanted merely to cruise the Mediterranean in the winter of the year. Today, due particularly to the hundreds of Jews eager to visit and to settle in Palestine, many of the liners have arranged frequent direct tours to Haifa. Our boat makes the trip in only eleven days, and that even allows for three interesting shore excursions, whereas a few years ago one had to allow from 16 to 21 days. And the cruises follow one after the other. So large is the number of Jews sailing, that the Lloyd Triestino, a branch of the Italian Line, has just announced that it is naming one of its vessels the "Tel Aviv", in honor of the first all Jewish city in Palestine. Nor does the observant Jewish passenger find any difficulty now with regard to his food. Most of the liners are now provided with Kosher kitchens, under Rabbinic supervision, and the Jew can eat to his heart's delight. Traveling from America to Palestine has become as simple a matter as a trip to London or to Paris. I have met on this boat Jews who have made this Palestinian journey six or seven times. One can sail for Palestine today on a most modest budget, and one can sail in luxurious fashion. Palestine is today the tourist's haven par excellence.

* * *

THE vessel on which we are sailing is making a Mediterranean Cruise. It stops at Haifa, of course, but Haifa is only one of a half a dozen or more stops on the shores of the Mediterranean. Many of the passengers, particularly in the first class, are not bound for Palestine but are making the complete cruise back to New York. Somehow, a keen observer can tell at a glance those who are Palestine-bound and those who are just cruising. The faces of the latter have a tired expression,—they evidently ran away from their daily tasks to seek rest and recreation. There is no yearning in their hearts except, perhaps, to play and to rest. The faces of the former, however, radiate with a mystic joy; their eyes beam with hope. They are bound for somewhere, toward which their hearts longed for years. They are going home again; to their own home! They look, they feel, they even act like children who are coming back to their own home after an absence of many years. There is gladness in their hearts,—a gladness that beggars description.

* * *

AS we approached the end of the voyage, the Jewish passengers found in their cabins an invitation to attend an all-Jewish dinner, given by the officers of the liner, and sponsored by the official Mashgiach or supervisor of the Kashrut on the steamer. The dinner was given in the dining room of the Tourist Class,—yet, strange as it may seem, many of the First Class passengers attended. All distinction of classes disappeared that night. They were not First Class or Second Class or Tourist Class passengers,—they were all Jews, united by a common hope and common dream,—all bound for the same place, all yearning to touch the sacred soil of

their ancient rejuvenated land. The writer had the privilege to speak to the assembled diners, but words were superfluous that night. The occasion spoke for itself. These Jewish hearts spoke more eloquently than the lips of the finest orators. They told the story of one of the world's greatest miracles,—of a people and a land supposed to be dead for almost 2000 years having come to life again!

* * *

WE had just returned a short while ago from an excursion to Pompey, the ancient city that was lost and that had been recovered through the diligent labors of archeologists. By a coincidence I was walking with a well known Jewish archeologist who had already achieved distinction in his chosen field. He introduced me to a lady, a friend of his, and in the course of conversation, I asked her if she too were bound for Palestine. "No", she replied. "I am just making the cruise." "It's a pity", I ventured to suggest to her, "that you have only a few days in which to see all of Palestine." "Oh", she replied, "I am not even getting off the boat. I am not interested to see Palestine." "Surely", I again countered, "even if you are not a Zionist, you must be interested to see the unique experiment that the Jews are making in their land." "No", she persisted, "I am not interested to see it!"

As we left here, I turned to my friend, the archeologist, and said to him, "Now I can appreciate your reaction when you find a ruin of a pre-historic age. I got the same reaction in meeting a Jew of the pre-Hitler age,—a ruin of a Jewish heart and mind!"

* * *

WE were just returning Erev Shabbos from an interesting excursion in Naples, when the news was flashed from passenger to passenger: "Doctor Weizmann boarded the ship!" Everyone was thrilled with the news and all eagerly awaited the opportunity to see and to greet him. It was interesting to watch the faces of the non-Jewish passengers as Dr. Weizmann walked into the Social Hall or as he strolled on the promenade deck. They seemed to know him, at least by reputation. They whispered to each other as if to say: Here is the leader of the Jewish People! It was a look of respect, such as is given to royalty. They recognized in him a true prince of his people.

Soon the word was flashed that a Zionist Mass Meeting would be held the very next evening in the Dining Room of the Third Class. The hall was crowded with Ha'utzim, many of whom boarded the steamer in Genoa or Naples. There were Jews from Germany, from Switzerland, from England, from many of the eastern countries as well as from America. Suddenly Doctor Weizmann entered the hall. The ovation that he received was so spontaneous, so heartfelt, that this great prince himself was overawed. And his speech was so intimate, so full of prophetic vision and courage! Then came the singing of these new Chalutzim. I have heard Zionist songs sung many a time, but never with such

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AN OUTLINE OF JEWISH MARRIAGE

By RABBI LOUIS M. EPSTEIN

AS we look across the ages, we notice three distinct lines of progress in the course of the Jewish marriage, the change from the matronymic family to the patronymic one, the change from the household to the home and the change from the purchase marriage to the covenant marriage.

Ethnologists are practically in common agreement that the matronymic family preceded our present patronymic family. By this we mean that there was a time when the woman was the head of the family, not the man, that she stayed with her own tribe and the man came as a stranger and a guest, that the home was hers, the children hers and kinship was counted by her. The Jewish marriage was no exception to the rule. We too had our day of mother-rule before we reached the father-rule under which we live. Of course, this happened practically in prehistoric days, but vestiges of it were left through a goodly part of the early biblical period. For a considerable time, several forms of marriage existed side by side, and one among them was the matronymic marriage. It is not an uncontested point among scholars, yet the evidences are too compelling. It would take us too far afield to enumerate all the proofs, but some few may be cited. When the Bible first proclaims the initiation of the marriage institution, it words it in the following way: "Therefore, shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh." If we were writing this proclamation today, we would say: "Therefore shall a woman leave her father and her mother and cleave unto her husband." The Biblical author then, evidently, had before him another picture of marriage, one in which the man leaves his father and mother to graft himself onto his wife's family. Again, in this type of marriage, kinship is counted by the mother. The husband is not a kin, he is only an in-law, even to his own children, because they belong to one group and he belongs to another. Therefore brothers of the same father by different mothers are not blood relations. For this reason a brother and a sister by one father who have different mothers can be married to each other. That is the justification of Abraham when he says to Abimelech concerning Sarah that "indeed she is my sister, the daughter of my father but not the daughter of my mother, and so she became my wife". Amnon, the son of David, conceived an unholy love for Tamar his sister. By an ugly design he found himself alone with her and he violated her. She complains to him: Why resort to violation, speak unto the king for he will not withhold me from thee. Her assumption that the king would consent to a legitimate marriage between them is founded on her knowledge of the law of the day that brother and sister may marry, if they have different mothers. Even the Talmud carries a record of the law among the Noahides that brother and sister are not in incestuous relation to each other unless they have a common mother.

This, then, is the first change we notice in the history of the Jewish marriage, a change from mother rule to father rule. The change started prior to Biblical rec-

ords, continued in its process through the days of the early kings, left traces of the older system for a considerable time later, but was apparently effectively checked in the time of the Deuteronomic legislation. The patronymic family, became the standard family organization and has remained so throughout all these centuries down to our own day. The husband is the head of the family, the males succeed one another in the inheritance of the family estate and kinship follows the father's and mother's lines in respect to incest, but only the father's line in respect to succession.

THE second change we notice in historic order is the change from the household to the home, or may I call it from the family corporation to the family partnership. The original family was not so small or so simple as ours. It was rather a family organization with a head who embodied all the powers and rights of the family in himself. There were in it a number of married couples, but all were part of the one household and governed by the one head. Like a corporation, there was no recognition of individuality of its members; the head was the corporate personality. He stood as the corporate personality before God, for there was no religious individuality in any of the members of the family. He stood as the corporate political unit; every member of the family was of political significance only as part of the corporate head. He was the embodiment of all property right or physical force which belonged to the family. He owned everything and everybody in the household. He could slay or sell his children at his will. Abraham and Jephthah act on the basis of this power in slaying their children, Reuben invokes this power when he offers the lives of his two sons as guarantee for Benjamin.

THE sexual life of the family is also partly corporate. The head of the family has one or more principal wives and in addition a number of inferior wives, slave-wives, concubines. The girls in the family are given to other families as wives or slaves, but the boys are kept in the family and are given legitimate wives or slave wives, assigned special tents or apartments, but still kept within the household circle. The male slaves, too, are assigned certain female slaves as consorts, without any sense of legitimacy about their union. Then there is much promiscuity. The female slaves are the tools of the males for sexual satisfaction, and father, son, male slaves take them in rotation as they may be moved by their desires. The children begotten by the female slaves, no matter who the father, are slaves and added to the family wealth. When the head dies, his principal wives either return to their own tribes or stay in the household enjoying a certain distinction and certain rights of independent personality. His inferior wives, his concubines, go to the successor with the rest of his property. The successor is generally the oldest son. He takes the father's place as ruler of the household and as husband to the concubines. Reuben and Absalom, who wanted to supplant their respective fathers as rulers of the family while their fathers were still alive tried to show their entering upon

(Continued on next Page)

their new power by possessing sexually their father's concubines.

The corporate family broke down in the course of time. The causes were political, economic and spiritual. As the national government grew in power, the family, as a political unit, necessarily weakened. As the pastoral and agricultural life of the people was gradually modified by the infiltration of commerce, the economic solidarity of the household was necessarily loosened. Because of these two factors, and, in addition, because of the spiritual development of the people, the individual gained a certain amount of independence and recognition as a personality, which permitted him to stand by himself as a unit even though he was a member of a family.

THIS last point is of particular significance in the history of Jewish law concerning the family. No longer could the father sell or slay his children without due process of the law. Therein is the significance of the law of the rebellious son. Therein, also, lies the interpretation of the law in the Book of the Covenant that when the father sells his daughter, she is sold for marriage not for slavery. The father who had the right to marry off his son or his daughter in a manner that suited him best, had to relinquish some of that power. In respect to his son, his power came to an end when the son reached his majority. At first that age was the age of twenty, later it was the age of puberty. Finally even the minor son became totally independent of his father in respect to marriage. As regards the daughter, the law declared her independent after puberty. She was independent of her father even before puberty once she had been married. She was totally independent of the father's heirs even as a minor. These changes were all completed before the end of the Second Commonwealth. Later rabbinic teaching further reduced the father's power to the point of declaring that it is prohibited for the father to marry off his daughter until she is of age and enters the marriage of her own free will. Thus in a series of changes, the corporate family household broke down and in its place arose the family home in which there is a partnership between one husband and one or more wives, with the husband as the senior member of the partnership.

Once we have reached the point of seeing marriage in its home setting, we are now ready to notice the third change, that from purchase marriage to covenant marriage. The purchase marriage was the natural result of conditions in antiquity. The ancients, apparently, could not conceive of organizing a family group except in pyramidal form, with superiors and inferiors, with master and subject. Organization on a plane of equality was not within their grasp. Furthermore, equality between husband and wife was impossible because of the tribal background. There was no place where husband and wife could be equidistant from his tribe and her tribe. Either she had to go to him or he had to go to her. In the patronymic system, of course, she had to go to him. But how could he get to her? Why should her people part with her? He had the choice of one of the two methods, either to capture her in war and take her by force or to buy her and pay her price. The first method, indeed, was not unknown to the Jews in antiquity, but the second method was by far the predominant one, and remained established, in form at least, as the Jewish type of marriage for all ages, down even to our own time.

THE purchase price for a virgin was called *mohar* and varied in amount and kind. Seven years' service was paid by Jacob; David paid a mohar of a hundred fore-skins of the philistines whom he conquered in battle; Hosea paid fifteen pieces of silver and a homer and a half of barley. The Bible also knows of a standard or minimum purchase price for virgins, namely 50 shekels, which is equal to two hundred silver zuzim, a purchase price that has remained to our own day and is entered as such in the Ketubah.

By paying this purchase price, in the original scheme of things, the woman becomes the man's property. He becomes possessor of her exactly in the same manner as he acquires a field or a slave. Her hand is like his hand, her labor and earnings belong to him, her personal property, except for certain guarantees, is entirely in his control. The law does not permit him to sell her to another or to pawn her for a debt, but he can impose vows on her, he can annul vows which she herself makes, and he can inflict punishment on her for disobedience. She has no share in his property, not even in the children she bears, who distinctly belong to him, not to her.

From this conception of ownership follow the legal conceptions of polygamy and divorce in Jewish law. She cannot marry a second husband because she is owned by the one; he can marry as many wives as he wants because ownership of one does not preclude ownership of others, if he has the price. She cannot divorce him because she is owned by him; he can divorce her simply as one who relinquishes his rights to something he owns. Furthermore, he needs no cause or ground for divorce, nor even court sanction, for a person can do with his property as he pleases. When he does divorce her, he writes her a bill of divorcement, as he writes a bill of liberation for his slave, as testimony that she is released from him and free to marry another.

THIS is the original and strictly legalistic interpretation of the Jewish marriage. But we have moved quite a distance from it now. The form, the shell alone has remained, the content has been almost entirely changed. In essence, the Jewish marriage has gotten closer and closer to the conception of covenant between two equal parties. We have been helped along this course by two elements, first the super-legal sense, let us call it the prophetic or agadic sense, second by the court entering as a party to the marriage.

The marriage ideal was always the opposite of the marriage form. The first Biblical pronouncement on marriage is that the wife be a helpmate to her husband, not his property. That he dominates her at all is due to a special curse imposed upon Eve for disobedience to God. Husband and wife are under the bond of a sacred covenant, a covenant not less exalted than that between God and Israel. In the later marriage formula, the wife is *sanctified* unto her husband. Her status, even in legalistic literature of later Talmudic times, is similar to that which is sanctified unto God or unto the sanctuary. It is called *Kedushat Hagguf*, a sanctification of person. Ownership of her body or person is altogether out of question. The ideal marriage is the monogamous one, one wife and one husband, such as God has intended in the creation of one Adam and one Eve. Divorce is treachery against a sacred covenant.

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Sowing The Seeds Of Death For The Zionist Organization

By MORRIS ROTHENBERG

(President of the Zionist Organization of America)

A FIERCE inter-Party warfare has been raging in the World Zionist Organization since 1929. It first made itself manifest in virulent form following the issuance of the Passfield White Paper, and crystallized itself in an attack which forced Dr. Weizmann out of the Presidency in 1930. There were those who said that if Dr. Weizmann would step out, the bitterness that had developed around his person and his policies would subside, the normal conditions again would prevail in the Zionist movement. The present situation in World Zionist affairs has not justified that prediction.

At the last Zionist Congress held in Prague, two years after Dr. Weizmann left office, there were such violent scenes of hostility by one Party against the other, as to make that Congress a source of pain to those who were present, and a keen disappointment to Jews throughout the world who expected that in a time of great tragedy for the Jewish People, the Zionist Congress, the most representative assembly of world Jewry, would subordinate factional differences to the need for united constructive action. The bickering and the bitterness were in no way lessened by the fact that Dr. Weizmann had eliminated himself from the political affairs of the movement for two years and did not even appear at the Congress. Many, who like myself, were present at the 18th Zionist Congress, left it with a heavy heart, and with a feeling almost of despair at the animosities that had accumulated. Labor bitterly attacked Revisionists, accusing them of terror and violence, Revisionists countered that the Histadruth was a monopoly that excluded all but its Party members from opportunities of employment. Mizrachi stormed against the violation of traditional Judaism, a large part of the General Zionists were embittered on political and economic grounds. The Congress was a seething cauldron of hatreds.

SINCE the closing of the Congress, the inter-Party strife has fiercely been carried on in the Yishuv in Palestine and all along the Zionist front from Jerusalem to Warsaw. The English-speaking countries,—England, Canada, South Africa, the United States—may be said to be exceptions. Fortunately, Jews in those countries have not been impregnated with the intense and unyielding political partisanship which is so characteristic of East European lands.

Were the battle conducted on an intellectual plane, were it a war of ideas, one could not find much fault with it. For it is not to be expected, nor is it desirable, that a great political movement, such as ours, comprised of heterogeneous elements, bound together by a common ideal, should reflect unanimity of opinion. Such a state would be tantamount to stagnation. The present situation, unfortunately, is far worse. It is nothing short of an inter-Party brawl. Denunciation, recrimination, assaults are almost daily occurrences in Palestine and in other lands.

As to organizational discipline, that seems to be no longer of any importance. The Revisionists undertake their own political work in defiance of the instructions of the Agency Executive, they repudiate the funds, they make their own applications for immigration certificates to the Government. The Mizrachi gives no support to the Keren Hayesod, the official financial instrument of the Jewish Agency.

Such a condition not only brings discredit upon the Zionist movement, it will lead to its complete destruction if permitted to continue.

The ideology emanating from the founders of the modern Zionist movement was that it represented the creative will of the Jewish People to reconstitute its national life. As such, every Jew and Jewess who earnestly desired to participate in the work of Jewish regeneration had a place within its ranks. The picture that present-day Zionism offers is of a movement which is rent asunder, which has no room for mutual understanding or the possibility of unity of action to achieve its goal. Such a thesis is not only un-Zionistic—it is un-Jewish.

IT is to be regretted that the Party system developed at so early a stage in our Organization. Originally, the Zionist constitution made no provision for Parties. It contemplated the building up of the Organization on the basis of groupings according to territorial aggregations. The difference between the political and the practical Zionists, the earliest divisions in the Zionist movement, had not gone to the length of segregating either the one or the other into separate formations, nor had separate economic needs or theories entered as contributing factors. Herzl saw the danger of Party groupings and tried to ward them off, believing that they did not, at that stage coincide with actual every-day interests in Palestine.

With wise foresight, Herzl believed that Zionism could fulfill its aim if it stood clear of incidental entangling elements, and concentrated its thought and its energy upon the larger and fundamental program of reconstituting a National life, preparing the ground which would make possible the manifesting of various phases of the Jewish spirit in Palestine.

But events willed it otherwise. First came the Poale Zion Party, growing out of the unfriendly attitude of the Russian Bund toward Zionism. The Mizrachi followed shortly thereafter, called into being by the fears of the "Gezetzestreuen", that radical elements would place their stamp so strongly upon the movement as to endanger traditional Judaism. Whether the Parties should or should not have been recognized, is now of little moment. We are confronted by a condition and not by a theory.

Assuming that the Parties now actually coincide with present-day Palestinian life, and reflect the struggle for

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GATHERED for REVIEW - - by A. Z.

THE world is passing through a crisis such as will leave one of the deepest marks on history, but in London a Jewish lad reached the age of thirteen and his parents, well-to-do people, decided that the event deserved unusual notice. So they arranged for him the following Bar Mitzvah party:

"The Trocadero Restaurant, on Shaftesbury Avenue, W., was engaged for March 11, the date of the Bar Mitzvah. Invitations were sent to about four hundred guests, bearing the following line: "Celebrations, 6 p. m. to 6 a. m.; cocktails, 6:30 p. m.; dinner 7:30 p. m.; breakfast 4 a. m."

On the day of the event special guards were placed before the doors of the Trocadero, with instructions to scrutinize all arrivals and to admit only those bearing properly identified invitations.

At six o'clock those invited began to arrive and were met with rivers of cocktails and songs and choruses of welcome from a band of Neapolitan singers. Against this exciting background the mother of the boy greeted the guests with a rope of diamonds around her neck.

An hour or so later, according to the schedule which the head-waiters carefully consulted, the celebrants were led into a dining hall which was a dream of Neapolitan fittings. The main table was in the form of a Venetian gondola, and the name of the honored lad was inscribed in large letters on its side. The decorative color scheme was that of the boy's school colors.

Dinner was then served by waiters clad as Venetian gondoliers, while four well-known orchestras played dinner music and bands of singers moved about the tables, joining their sweet airs to the succulent dishes served. Pails of champagne were continually brought in and no sooner was a diner's glass drained than an inexhaustible stream filled it up again.

After the liqueurs and cigars were served the Bar Mitzvah made his long-studied address, and was followed by the principal of his school, who made a speech on the problems of the persecuted Jew. When he finished the guests moved in to another salon, where more drinks were served. Then they proceeded to the ballroom.

Here the guests witnessed a tableau, the curtain finally falling on a gondola with the Bar Mitzvah family grouped around it.

Dancing then began, together with vaudeville acts, and continued until 1:30, when the trumpets blew and the Master of Ceremonies announced that the party, now numbering about seven hundred, would be taken to a "secret destination." Amid laughter and joking the ladies and gentlemen filed out to the sidewalk and stepped into expensive motor cars, which bore them to Sunderland House, Mayfair.

The interior of this place had been transformed into a London street at night. There were street lamps, posters, bootblacks, coffee stalls, policemen, milkmen and their wagons, hot chestnut sellers and organ grinders. The stalls served refreshments to the guests of a kind never dreamed of by street hawkers. From this street scene the guests continued into the ballroom, where two orchestras provided dance music and hostesses were at

the disposition of such males as were, or could make themselves, unattached.

In the midst of this gaiety newsboys ran in and distributed an "extra" of the Evening News, which contained pictures of the party at dinner, taken only a few hours ago, and an enthusiastic description of the function, ending with: "The novelty of the arrangements made the party an outstanding event in the season's social diary."

At dawn breakfast was served, after which the guests sang "Auld Lang Syne," and wearily but happily, went home.

Many of the Jewish communal leaders of London were shocked by this extraordinary entertainment, and some of them expressed themselves in a manner that no doubt made the hostess's ears burn.

Though such wanton displays have rarely been heard of here, or at least have not reached public attention, we are addicted to some strange ceremonial antics ourselves. There is the "military" wedding, for example, so popular among Jews. It does not take a particularly keen imagination to replace the canes of the male attendants with jewelled swords, their tuxedos with gold-braided uniforms and the "Oh Promise Me" vocalist with a chorus in purple.

* * *

FIGHTING between the Laborites and the Revisionists in Palestine was reported recently in Tel Aviv and Haifa, and these reports were followed more recently by the news of similar battles at Hedera and Rechoboth. The immediate cause of this strife was the allocation of jobs. The Revisionists continued work under police protection and members of the Labor faction were arrested and fined fifty dollars or a month in jail. The reason the magistrate gave for pronouncing this severe sentence was that the authorities were determined to put a stop to such violence.

It is plain that Jews are assuming the attributes of a nation in fact. In the Home and they are already dividing into bitterly opposing factions; and not only dividing into factions, but belaboring each other's heads on frequent occasions, thus running ahead of other nationalities, which only reach the fist and club stage after a much longer period of incubation of their causes for friction.

* * *

In South Africa anti-Semitism, fostered by local Nazi sympathizers, is becoming manifest. An influential citizen there, Sir Abe Bailey, who controls a number of newspapers, recently issued a statement in which he said:

"There are unmistakable signs that the anti-Semitic wave which has caused so much turmoil in Germany, has reached, and is now becoming, a grave problem in South Africa . . . I submit that the question whether or not this storm is going to burst in South Africa will be decided by the Jews themselves . . . The complaint has been made, not without justification, that the Jew is unassimilable and looks upon himself first and foremost and all the time as a Jew, and only secondly as a citizen . . . In the interests of South Africa as a whole the

(Continued on Page 21)

The State of the Jewish Community In Vienna Today

(The following is an abstract of a series of articles, written by the correspondent of the London Jewish Chronicle descriptive of the Jewish community of Vienna, which now finds itself in such a precarious position.—Ed)

THE total number of Jews in Austria is estimated at a little over 200,000; of these about 190,000 live in Vienna. For all practical purposes Vienna Jewry and Austrian Jewry may be taken as identical terms.

Every Jew is compelled by law to belong to the Community unless he formally abjures his membership, when he ceases to possess any Jewish rights. The Community has taxation powers by law over its members, and the only way in which taxation can be evaded is by secession. A considerable proportion of the 713 Vienna Jews who formally abjured membership of the Community last year did so for economic reasons, though a great many also left because they had ceased to have any interest in the faith of their fathers and regarded continued membership in the community as a burden. In either case the secession reveals the sorry condition of Vienna Jewry.

The amounts paid in communal taxation are a legal deduction from the sum returnable for income tax purposes and the State has fixed 6,000 Schillings as the maximum which the community may levy from any individual. At the present rate of exchange this represents about £214 in English money, a substantial sum; but there are few members who pay anything like this amount. Nevertheless it may be stated that the Vienna Jews are required to pay for synagogal and communal purposes considerably more than their London coreligionists.

A VERY large proportion of their taxation is devoted to charitable and social purposes. When it is considered that out of the 190,000 Vienna Jews only some 54,000 come within the communal taxpaying class and that in addition there are considerable demands upon them for voluntary charity, it will be seen that the Jewish burdens are very great. The community has a budget of some six million Schillings of which less than half is provided by taxation, the balance being provided by investments, burial profits and grants from other bodies. The fact that the tax is deducted from the amount returnable for income tax and the knowledge that the payment is devoted to Jewish purposes of a religious or charitable nature, lead to few disputes. Moreover, by law, defaulted amounts are recoverable by legal distraint. This gives the community a valuable hold over its paying members.

VON STARHEMBURG'S NEWS-PAPER WARNS AGAINST JEWS AND DEMANDS 'QUICK ACTION.'

VIENNA, April 7.—A bitter attack on Jewish influence in Austria, published today by Prince Ernst von Starhemberg's Heimatschueter, official organ of the Heimwehr wing of the present regime, aroused unusual interest in view of recurrent rumors of new negotiations between government groups and the Nazis.

Under the caption "Warning," the publication demanded quick and effective action against the Jews in words reminiscent of the most outspoken language in German Nazi newspapers.

—Associated Press Dispatch

It will be clear from the figures given above that an enormous proportion of the Vienna Community are a liability rather than an asset. There is a tremendous amount of poverty and the number of those able to assist in its relief is steadily growing less and their financial ability is also declining. The fact that nevertheless they still bravely shoulder the burden, is highly commendable.

One important point should be noted in this connection. The Jewish Community have lately been required to pay in increasing measure what can only be regarded as a sort of *Schutzgeld*. They have become the victims of a system that is little less than blackmail. A large number of non-Jewish organizations and institutions have started to present demands to the Jews for support. In some instances these objects are quite praiseworthy. In others their utility is, to say the least, dubious. The Jews have found it expedient not to resist these demands in present circumstances for obvious reasons, but they constitute a very grievous additional burden on the already heavily-saddled Community.

ON the Continent generally and particularly in Vienna, the number of institutions dependent entirely on voluntary contributions for their upkeep is limited. Most of the Jewish institutions are maintained, in whole or in part, by the community or the B'nai Brith, and the lodges of the latter organization in Vienna play a very important part in the charitable work of the community.

The fact that so many of the Jews living in Vienna come from abroad and are not, as the legal term has it, "zustaendig" (i.e., properly local citizens) deprives them of the right to relief from State or municipal institutions, and the community has consequently to bear the whole of the burden which they involve in cases of poverty, illness or other needs. A large proportion were war refugees. Another section are refugees from Germany and these, being mostly of a superior class, require expensive assistance.

Vienna Jewry possesses a number of excellent institutions. Many of these date from more prosperous times and are on a scale of magnificence which might well arouse the envy of other Communities.

The Rothschild Hospital, for instance, is a noble institution the origins of which date back to the 17th century. The present building is about fifty years old (one wing is more modern) but is spacious and thoroughly up-to-date, the operating theatres being among

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THE PALESTINE OF TODAY

By ROBERT B. SOLOMON

(On his recent return from a visit to Palestine, Robert B. Solomon, President of the Jewish National Fund in England, gave these impressions of the present state of the Jewish Homeland.—Ed.)

It is 22 years since my last visit to Palestine. It was in the hey-day of my youth, and the appeal of the country was so vivid that memories of it have inspired me ever since. I was, therefore, doubtful whether these glamorous memories were those of a youthful enthusiast, and was rather fearful lest my present visit should bring disillusion. I could write a book on the differences I observed between to-day's scenes in Palestine and those of years ago. But the glamour remains. Indeed, the appeal of the Land is increased by the marvellous scenes of the new life which is awakening.

The most outstanding thing is the happiness of the Yishuv. Happy Jewish communities are not so common in these sad days. In Eretz Israel the reverse applies. Especially are the young settlers so obviously happy in their productive work, singing and laughing as they labour, and singing and laughing in their hours of leisure.

I met many young German refugees and they, too, for all their recent experiences and for all their sad memories of broken-up homes and lost associations, were "caught-up" in the infectious happiness of the camps and colonies. Most of them seem to be settling down to the new life quickly and contentedly, and in my opinion are destined to play a most valuable and important part in the development of the country. The Jewish communities welcome the German exile. In most countries the gates are slammed against the immigrant with the full approval of the natives. But in Palestine the Yishuv welcomes all Jewish immigrants who are willing to play their part in the upbuilding of the land. The Jewish National Fund especially has recognized this principle and has placed at the disposal of the Jewish Agency over two thousand dunams of land upon which the exiles are being settled. Indeed, every reasonable proposal for ameliorating the condition of the immigrant which was within the scope of the Fund's activity, has been accepted. This go-ahead policy is typical of the Fund's activities on all sides.

AND what a marvellous city and district are in the making through the Haifa Bay Land Drainage Schemes! What a wonderful home for a vast population! And to be built on what were until recently deserted, malarious swamps! It will rise up over-night—a great industrial and semi-rural population, actively engaged in producing wealth for the country and the world. It needs no prophetic vision to foresee a Port as important as Alexandria, with a population at least as large and a prosperity at least as great. And all this land belongs not to a development company, not to private individuals, but to the Jewish people itself, available, therefore, for all comers, the only qualification being the industry and ability of the proposed settler.

I had many opportunities of talking to British officials.

I was shown over the whole of this vast area by one of the engineers attached to the staff, and saw work already accomplished, work in process of accomplishment, and I went into the schemes for extending the work so as to open up a large tract of land, part of which will be available for the settlement of German refugees.

The lay-out of this area is according to the plan of Professor Abercrombie which is now before the Government for approval. The area is divided into an industrial zone, a residential zone and an agricultural zone. Already 70 applications for factory sites in the industrial zone—many from German refugees—have been received. I saw some factories actually in process of being built.

THE fact that the Administration is criticised by both Arabs and Jews, though for diametrically opposite reasons, is some indication of its lack of bias. It is neither pro-Arab nor pro-Jewish. Personally, I would characterise the Administration as being pro-Palestine according to the best traditions of the British Civil Service. If it lags behind the boundless optimism which sweeps the Jew along, it is doing its best to stimulate the energy and enterprise of the other less energetic elements in the country. It may mistrust what it characterises as the present boom and be anxious to save up against "the slump"—to the disgust of the taxpayer who would prefer budget surpluses to be spent on roads, harbours, telephones and post-offices. But some mistrust is natural enough, and the Administration may perhaps be excused for not sharing the Jewish view that the conditions which have caused Palestine to flourish will exist for many years and are in no way comparable with temporary booms in European countries.

The flow of Jewish immigration into Palestine cannot and should not be stopped or hindered. There is ample room for many years to come at the present rate of entry. And every day fresh discoveries and developments make a closer settlement possible. More springs, new pasturage, fresh markets, new products, stronger hybrids, new methods of growth and distribution, more draining, more water catchments, fresh terraces, new roads and transport facilities—all these are adding every day to the absorptive capacity of the country.

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JEWS AMONG CHRISTIANS

By PROF. SOLOMON GRAYZEL

LONG before modern forces began to transform Christian thought there were Jews who sought a compromise with Christianity. At the very beginning of the last century a disciple of Mendelssohn's, David Friedlaender, offered to effect it by giving up Judaism in favor of mild Unitarianism. Strong in their self confidence, the Protestants of that day insultingly refused it. They thought that Judaism was dying anyway, so of what use was it to compromise? As a matter of fact, Jews, young Jews of that day, flocked to the Church by the thousands. Those were the ancestors of the non-Aryan Christians about whom the German Protestants are now fighting. But it was not the defeat of Judaism that that mass conversion signified, it was the defeat of the narrow rabbinism of the day which sent its time in pulpit and internal quarrels, instead of in the enlightenment of the Jewish population. It was to check this stampede into the Church that a group of young Jews devoted themselves to the Science of Judaism in order to uncover the profound bases of Jewish life. Out of this grew the Reform Movement, which was in large measure also an attempt not to develop Judaism, but to bring it in closer harmony with its surrounding culture, in other words, with Christian culture. It gave up the mitzvot; it all but denied the Sabbath; it completely abandoned Jewish nationalism; it emphasized those same broad ideals that are presumed to be at the basis of every religion. It thus offered itself to Christian civilization as a Judaism to which it could not logically object.

Nevertheless, Christendom continued its objection. Anti-Jewishness continued quite as if nothing were happening. Outside of many minor instances, two major ones will serve to indicate that the situation had really undergone no change. In Germany, Bismarck recognized that he could use the hatred of the Jews to the advantage of his party. With surprising ease he revived all the suspicions and accusations that had plagued the Jews for centuries. Since it is no longer feasible to hate the Jews as Jews, and because it was race consciousness on the part of the Germans that Bismarck was after, and not religious consciousness, a new phase began in the Gentile treatment of the Jew. The word anti-Semitism was invented. The Semites were now the destroyers and the poisoners, not the adherents of the Jewish religion. It was a bid to the new intellectualism, and at the same time enabled the Germans to include also the Reform and the emancipated Jew.

The second instance is the Dreyfus case in France. All of France was aroused by the supposed betrayal by a Jew of his trusting Fatherland. Here, too, it was not the Jew as a religious man who was attacked—Dreyfus could hardly be called that—but the Jew as a man of alien blood.

We are reduced to the necessity of explaining the causes for the anti-Semitism of the present day on a basis other than religion. The answer lies in another cause for anti-Semitism, in the feeling that the Jew is a different type of human being. The feeling itself is

there, and is very strong; but the explanations for it in the mind of the Gentile are usually very vague. He feels this difference without being able to explain it even to himself. That is why he accuses the Jew of the most diametrically opposite faults. We are most frequently accused of being a nation that wants to maintain its own nationhood, and still have all the advantages of being part of other nations. At the same time we are being held up as a people devoid of any sense of patriotism; the international, the ever-wandering Jew, who has not and cannot have a sense of home. We are the capitalists who have faith only in money and power; we are also the leaders of all the disgruntled elements, and are always plotting to undermine the civilization of the West. We are the cowards, afraid to strike a blow even in self-defense; and we are the criminals who live on blood and booty. We are the super-intellectuals, and we are the ignorant and uncouth and superstitious. We are social climbers, and we are clannish. In brief, we are everything that at the moment seems objectionable, and when that moment passes, the objection passes, and another objection is brought to the fore. One thing is certain, there is something wrong with us, a something which the Gentile fails to understand. That something, I maintain, really exists—it is the distinctive Jewish point of view, our cultural attitude toward the world.

TO some of the above faults we must plead guilty, only we would deny that they are faults. Judaism can know no patriotism in the generally accepted sense of the word. Jews may be patriots; that at any rate has been amply demonstrated. But Judaism as an attitude toward life must not, cannot be bound by any territorial line. For that matter neither could pure Catholicism, and in the heyday of the Catholic Church, the Pope claimed supremacy over kings and princes. But the Popes tried to rule the western world actually and physically. In this they did not succeed. It was the spirit of nationalism that defeated the Catholic Church. One by one the western nations fell away from the Universal rule of the Papacy. The final disestablishment of the Church, that is the denial that religion is bound up with the state in any way, was in reality the final victory of nationalism. The western nations are not universally minded. Their tribes have fused into nations, and they pay homage to the national god just as they used to pay homage to the tribal gods. This is the real meaning of the religious revolt of the Nazi party. They are frank about it. Religion, Christianity with its Jewish heritage, demands a united Humanity. That to them seems weak and self-effacing. In times of stress and of national need a god of force is necessary, and they hark back, therefore, to Wotan and Thor, they want to abolish all differences between Catholic and Protestant, so as to unite their people under the rule of a tribal god. Like Machiavelli, they believe that Christianity is good enough for private life, but is inconsistent with Patriotism.

(Continued on next Page)

THAT Christians should be able to see something worthwhile in this is understandable, for they have long ago reduced their religion to individual proportions. They have had no bitter "Weltschmerz," no great pain when they saw humanity divided and brutalized, as long as certain dogmas were believed, and certain efforts made by each human being to gain his reward in heaven. Judaism, however, cannot remove the world-view from itself. Theologically speaking, it has always sought for a Kingdom of God right here and now. Judaism has believed nations are no sacred and perpetual phenomena. We have seen too many come and go. But Humanity goes on, and must go on. Moreover, we have lived in the midst of many nations, and our experience has taught us that division is the curse of humanity. Our home is the world; our thoughts transcend boundaries; our love cannot be confined to one race or one land. This does not preclude patriotism, but it is patriotism plus, and this plus makes "one-hundred per centers" uncomfortable in our presence.

A second element in the Jewish point of view is a belief in self-discipline. In a sense it follows out of the first. The spiritual world must have our allegiance through Law just as the physical world does; only these laws are self-imposed. We have seen how easy it is to talk glibly about idealism and yet never have it as part of one's inner being. The Jew believed in the necessity of incorporating this idealism in small daily actions, and in former days they chose such activities as seemed to them to be most conducive to this result. We may find objections to this or that activity, to this or that law, but to the bringing of Law to the aid of idealism there can be no objection. The entire Jewish moral and ethical code was poured into these separate activities, and if the Jewish people, during the middle ages led a saner, more temperate, less brutal existence, it is this self-imposed discipline that was responsible for it.

THE Jewish attitudes, it seems to me, that constitute that difference between our point of view and that of the Gentiles, are: our objection to narrow patriotism, our belief in self-discipline, our search to maintain the traditional Jewish solidarity. Taken all together they seem to place us somewhat outside the social groups in which we live, and which are dear to us, since, just because they are dear to us we want to change them in the direction of our own point of view. That makes critics of us, since we never seem to be satisfied with things as they are. And a critic is never liked. Anti-Judaism, anti-Jewishness, anti-Semitism, they are all alike. Each age chooses its own word for its opposition to the Jewish point of view, and its resentment of the critic in the midst. But we must understand that this opposition is a by-product of Jewish life, and will cease either when the Jew has nothing more to criticize, or when the Jew ceases to live.

The first of these possibilities is now farther off than ever, since there is more rather than less to criticize about the world of the day. Even the gains for broader humanism made through Christianity are losing ground. The world is menaced by a return to two thousand years ago. The need to fight this paganism is as great for the Christians as it is for the Jew. Already there are signs that the two will have to co-operate. That

the Catholic Church has thrown its weight in Germany and in Austria on the side of greater tolerance is one evidence of it. We, as Jews, may in our turn find ourselves in the peculiar position of preaching Christianity to the Christians in order to defend it against its pagan attackers.

BUT if there is little danger that the Jews will disappear because of lack of exercise of our point of view, is there danger that the Jewish point of view will disappear for lack of Jews? To answer that question we must distinguish between the external and the internal dangers. Historically we know that persecutions have not prevailed against us. They have done us great harm, both morally and physically; but they have not destroyed us. Of course, it is not safe to argue from this point of view. What did not happen in the past, may happen in the future. But the purely human reaction that we already see before us in the fact that the persecuted German Jews have become more rather than less Jewish, seems to argue for a repetition of the past rather than for something new in Jewish history.

But while we cannot be beaten to death, we can die of anemia. We must not fool ourselves into the belief that there is something mysterious about the Jewish men and women that makes them naturally adopt the Jewish point of view.

This mystical belief in inborn racial characteristics is doing us harm not only when preached by Germans, but also when preached by Jews. Our attitude is not in our veins; it is in our literature. Throughout the ages we have lost millions of fellow-Jews who have gone over to other cultures, and there is nothing in their descendants to mark them off from the rest of their environment. Throughout the ages we have gained thousands of adherents to Judaism, and their descendants are indistinguishable from ourselves. The answer to the problem of the continuance of the Jewish group lies in the mental food that it consumes. The world has lured us, and has failed; it has beaten us, and we still survive. Our relations with the Christians have on the whole not been happy. But the world needs us, and we shall not weakly resign our task.

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CLIPPED WISDOM

IT is inconceivable to me that Jews should so betray their American citizenship as to organize into a Jewish political body. No religious group in this country can with impunity seek political aggrandizement upon such a basis. The Catholic citizens of our country have suffered much from the false accusation that they are bound together for political ends. Does the Jew wish to open himself to this same accusation?

—JULIUS L. MEIER, *Governor of Oregon*

* * *

WHAT has outraged world opinion in the case of Hitler is the undeniable evidence of the reversion of a great people under Nazi rule to conditions and standards of barbarism from which we thought mankind had long since been delivered.

—DR. JOHN HAYNES HOLMES

* * *

ONE hundred others, back to the days of Caligula, Nero and Tiberius, tried to play the part Hitler is trying to play . . . Some of them were the biggest men in all history, but they all failed ignominiously when they tried to play the leading part in that drama. It is a part too big for any actor. It was too much for Bismarck and for Napoleon.

Remember that you can't persecute the Jews without persecuting Jesus Christ. And any one who thinks Catholics are going to remain silent when Jesus Christ is attacked, doesn't know history.

—REV. JAMES M. GILLIS
Editor of the Catholic World

* * *

WE must find a means of maintaining a permanent protest which even the German skin can feel. There is only one—the withholding of any conceivable help or support; of our custom, our money and our patronage. This is lawful, and quiet, but a visible and potent form of protest. There is not much to be said for sending money into Germany to be spent on armaments; every penny sent there is an act of treachery against the peace of the world . . . The drop in German exports has been impressive; in the printing trade, for instance, in 1932, Leipzig exported 284 million marks worth of printing and only 125 millions in 1933.

—PHILIP GUEDALLA

* * *

HITLER has struck a heavy blow at political liberalism. His success as a ruler has stirred emulation the world around. This country cannot be too vividly reminded of the other side of the picture, the dark evils of such unrestrained rule from above.

—NEW YORK HERALD TRIBUNE

* * *

DOUBTLESS Communism has its Jewish adherents because it seems to be a panacea for the dispossessed. But no fair-minded intelligent person will judge a whole people on the basis of its minority groups. Take Germany's last free election, in 1932, when nearly five million votes were cast for the Communist party. Yet

there are only six hundred thousand Jews in all Germany. Whence came the other four million three hundred thousand voters? From Germans themselves, of course. In the United States we keep no records of the religious or racial identity of our voters. But the municipal election might answer your question. The Communist candidates polled about twenty-five thousand votes. Yet there are almost a million Jewish voters in Greater New York. The great majority of our Jewish brethren are religious to a degree. To their race we owe the august doctrine of God in the Old Testament.

—DR. S. PARKES CADMAN

* * *

The refugees, in addition to being without work, are also strangers, without homes, without friends, without country—very often separated from their families. No solicitous government is striving in their behalf. And no friends or efforts can restore them to their homes and their belongings. They must rebuild their lives somewhere, anywhere. Many of them have no passports or other valid papers to enable them to travel even if they learned of opportunities for work. Trapped like helpless creatures, thousands of refugees face the future hopelessly unless through national and international action ways can be devised for them to found new homes.

JAMES G. McDONALD
High Commissioner for German Refugees

* * *

The German situation has dramatized for us the fallacy of the policy of assimilation. It has blasted the idea that the Jew can hide securely if he will take on the protective coloring out of his environment and make himself inconspicuous. It has brought out, too, the inadequacy of political emancipation as a panacea for the solution of the Jewish problem which, when all is said and done, is a world problem and not the Jew's problem.

—RABBI RARNETT R. BRICKNER

* * *

The race theory, as it is at present put forth in Germany, has not a leg to stand on. The Germans are not Aryans. To a very great extent they are not even Teutons. The Prussians are in large proportion Slavs.

—DR. CYRUS ADLER

* * *

The ability of the Center to serve larger numbers of men and women, boys and girls, in self-developing activities has endowed it with a special significance in the scheme of Jewish communal life. Members of the community have learned to appreciate it for the benefits they derive as individuals and have also come to recognize that the capacity of the Center to render service is attributable to essential qualities of versatility, vitality, and a broad understanding of problems which Jews face as Jews. They have therefore increasingly turned to the Center to undertake activities of a community-wide character. The Center has become to a larger degree the home of various Jewish communal groups and the headquarters for cooperative communal projects.

—JUDGE IRVING LEHMAN

News of the Center

DINNER FOR GERMAN RELIEF AT THE CENTER— MAY 1st

Under the auspices of the local committee for the drive now being conducted for German Jewry by the United Palestine Appeal and the Jewish Joint Distribution Committee, a dinner will be held at the Center on Tuesday evening, May 1st. Reservations may be made at \$25.00.

All those who contributed to the appeal made in our Synagogue on the concluding day of Passover will be entitled to one seat for every \$25.00 donated. Mr. Max Herzfeld is chairman of the committee in charge of the appeal.

\$3,000 RAISED BY THE CENTER FOR GERMAN RELIEF

Following the appeal made by Mr. Morris Rothenberg, President of the Zionist Organization of America at the services on the last day of Passover, the sum of \$3,000. was raised towards the joint campaign for German Jewry now being conducted by the American Palestine Campaign and the Joint Distribution Committee.

All those who made pledges towards the fund are requested to please make out their checks to Mr. Isidor Fine, Treasurer and forward them in care of the Center.

ROGER BALDWIN TO DISCUSS "THE NEW DEAL" AT THE FORUM APRIL 16th

"The New Deal; Towards Fascism or Socialism?" will be the subject of the address to be delivered at our Forum on Monday evening, April 16th, by the well known liberal, Roger N. Baldwin.

Mr. Baldwin, director of the American Civil Liberties Union, a radical pacifist and internationalist, has been active in the fight for free speech since the beginning of the war. When the United States entered the war, he at once volunteered his services to the cause of civil liberties, severing his connection in civic work in St. Louis, Mo., where he had lived for ten years since his graduation from Harvard. He organized the National Civil Liberties Bureau to oppose conscription, aid conscientious objectors and defend persons prosecuted for their opinions against war. When he was called to service late in the war, he refused to obey the draft act and was sentenced to prison for one year. In addition to his sincere convictions to the cause of civil liberties, Mr. Baldwin is a dynamic and forceful speaker, certain to bring an interesting viewpoint to all who attend our Forum.

Admission will be free to members of the Center upon presentation of 1934 membership cards. To all others the charge will be twenty-five cents.

DR. CADMAN TO CLOSE SEASON'S FORUM ON APRIL 23rd

The famous preacher, Rev. Dr. S. Parkes Cadman, will be the speaker at the closing meeting of our Forum on Monday evening, April 23rd, at 8:15 o'clock.

Dr. Cadman needs no introduction to our Forum audience, having spoken from our platform on many previous occasions. He is known as one of the greatest

American orators and his messages are always interesting and inspiring.

MEN'S CLUB MEETING—APRIL 19th

The next meeting of the Men's Club is scheduled for Thursday evening, April 19th, at 8:30 o'clock.

The committee on arrangements, headed by Mr. H. J. Lipman, is making plans for a most elaborate program, consisting of surprise entertainment and refreshments. Five door prizes will be awarded to the lucky numbers.

Admission will be free upon presentation of your 1934 membership cards. Please bring cards with you. This rule will be strictly enforced.

CENTER BAZAAR TO OPEN SATURDAY EVENING, MAY 12th

The Annual Bazaar, arranged under the auspices of our Sisterhood, will open on Saturday evening, May 12th, and will continue up to and including Thursday evening, May 17th. Mrs. Phillip Brenner is the chairman of the committee in charge of the Bazaar Committee. Mr. Arthur Joseph is chairman of the Men's Division.

Members of the Center are urged to help in the success of this great undertaking in the following manner:

1. Donate or obtain merchandise to be sold at the Bazaar.
2. Place an "ad" in the Journal to be published in honor of the occasion or secure "ads" from your friends or business associates.
3. Notify the Center office of any service you may be able to render to assure the success of the Bazaar. We need the help and cooperation of each and every member of the Center—man or woman.

BEEFSTEAK DINNER—MAY 3rd

Under the auspices of our Social and Entertainment Committee, a Beefsteak Dinner will be given on Thursday evening, May 3rd (Lag B'Omer). The program will include high class Broadway entertainment and dance music by a leading orchestra.

The admission charge has been set at \$2.25 per person. The committee in charge of the affair, headed by Mr. Frank Levey as chairman, and Mr. Arthur Joseph, as vice-chairman, appeals to all the members of the Center to set aside that evening and arrange to be present. It is the hope of the committee to make this event a real social gathering for all members of the Center and their wives.

JUNIOR LEAGUE TO MEET SUNDAY EVENING

All members of the Junior League are requested to attend an important meeting this Sunday evening, April 15th, at 8:15 o'clock.

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Canick, Dr. Michael

Married
Physician
Residence—896 Park Place
Business—896 Park Place
Proposed by Henry Seinfeld

Chizner, Jack

Unmarried
Lawyer
Residence—1347 Eastern Parkway
Business—1347 Eastern Parkway
Proposed by Meyer Chizner

Deitzelzweig, Jack

Married
Underwear
Residence—598 Montgomery Street
Business—99 Madison Avenue, N. Y.
Proposed by Irving J. Gottlieb

Eidelberg, Nathan

Unmarried
Wholesale Provisions
Residence—240 East 92nd Street
Business—159 East 4th Street, N. Y.

Farber, Sydney

Married
Mfg. Metals
Residence—991 President Street
Business—15 Crosby Street, N. Y.
Proposed by A. H. Zirn

Levingson, Abraham

Married
Attorney
Residence—1 St. Paul's Court
Business 16 Court Street
Proposed by Isidor Fine and Louis Weinstock

Radutsky, Harry

Unmarried
Mfg. Confections
Residence—10 Blafour Place
Business—47 Varick Avenue
Proposed by Joseph Goldberg

Siegel, Martin A.

Married
Certified Public Accountant
Residence—79 Sunnyside Avenue
Business—15 Park Place, N. Y.
Proposed by Martin M. Goldman and William I. Siegel

Wolfe, Miss Florence

Residence—368 Brooklyn Avenue
Proposed by Mrs. A. Witty and Miss Bluma Reibstein

Weiss, Nat J.

Married
Advertising
Residence—1451—52nd Street
Business—1674 Broadway, N. Y.
Proposed by Isidor Fine and Joseph Goldberg

The following has applied for reinstatement as a member of the Center:

Hurwitz, Jacob

Married
Manufacturer
Residence—240 Crown Street
Business—520 Eighth Avenue, N. Y.
Proposed by David Hurwitz

SISTERHOOD MEETING—THURSDAY, APRIL 19th

An important meeting of the Sisterhood of the Center will be held on Thursday evening, April 19th.

Mrs. Phillip Brenner, President of the Center, takes this means of appealing to all women of the Center to please attend this meeting in order to discuss plans which will insure the success of this year's Bazaar. Following the business of the evening, the members of the Sisterhood will be the guests of the Men's Club which meets the same evening.

PERSONAL

Best wishes for a speedy and complete recovery are extended to Mr. Morris Groden of 693 Montgomery St.

JUNIOR BOYS

Semi-annual elections were held recently and Herbert Simon was elected president of the club. The new chairman of the Education Committee is Saul Liberman, the Grievance Committee, Jerome Kurshan, and the Social Committee, Jules Wiener.

The Junior Boys joined with the Junior Girls in the sale of tickets for the Bufano Marionette show. The proceeds, \$13.25 were turned over to a Brooklyn charity as a Moos Chitim contribution.

The club is now engaged in arranging for a Lag B'Omer affair to be held in the near future.

JUNIOR LEAGUE

The first big event of the newly reorganized Junior League was the Monte Carlo night on Tuesday, April 3, 1934 at the Center. The dining hall was crowded to capacity and the returns spelled good fortune for the league. Beryl Finkelstein was in charge of the tables and Jerry Jacobs was chairman of the committee in charge of arrangements.

Plans are now being formulated for an annual dinner dance to be held toward the close of the season.

SUNDAY AFTERNOON OUTING GROUP

The children of the Sunday Afternoon Outing Group will attend the circus next Sunday afternoon, April 15th. The members of the group are requested to assemble at the Center at 1:15 o'clock sharp in order to reach the Madison Square Garden in time for the show which starts at 2 o'clock.

HEBREW SCHOOL PARENTS MEETING—APRIL 17th

Rabbi Louis Hammer will be the speaker at the next meeting of the Parent-Teachers Association of the Hebrew School on Tuesday evening, April 17th, at 8:15 o'clock. His subject will be: "The Bible from a Religious Point of View". A musical program will be rendered by Mr. Bernard Rolnick. Refreshments will be served.

Mrs. I. Wiener, President of the Association, extends a cordial invitation to all parents of Hebrew School children to attend the meeting.

HANDBALL DOUBLES TOURNAMENT

Entries for the Handball Doubles Tournament are now being received at 50c per team. File your entries with Mr. Sam Schoenfeld, Physical Training Director. Entries close Sunday, April 15th.

TWO PERFORMANCES OF "THREE CORNERED MOON" TO BE GIVEN BY THE CENTER PLAYERS

Under the leadership of Mr. Phil Gross, the Center Players will produce the Broadway and moving picture success "Three Cornered Moon" on Wednesday evening, May 2nd and on Saturday evening, May 5th.

At the opening performance on Wednesday evening (Lag B'Omer Eve) dancing will follow the production.

Admission will be 50c to Center members and 75c to non-members. Tickets may be obtained at the office of the Center.

THE "PEPS"

Now that Spring is here, the "Peps" have taken on

the gay spirit of the balmy season. That is, they're making plans which will materialize in the great outdoors. Namely, a hike, and a boat-ride up the Hudson. The hike will very likely be celebrated for Lag B'Omer.

The Junior Girls Club looks back upon a number of fine accomplishments. Among these accomplishments the publication of their paper "The Pep Rally" ranks very high. We recently published our second edition, and it was unanimously agreed that it was a splendid edition. Some articles were of historical importance, others were fictional, and others tickled our funny bone. One of our talented artistic members, Harriet Wiener, drew caricatures of all the girls in the club.

We have much to say about the "Peps" and we feel that all too soon, summer will be here. In the meantime we are "doing things".

Meetings are held every Saturday night at 8 o'clock for Center members from 13—15 years of age.

CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Samuel Strausberg upon the engagement of their daughter, Gertrude, to Mr. Stanley Kolbert of California.

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TRAVEL NOTES

(Continued from Page 4)

emotion as that night. A young, handsome chap, in khaki trousers and blue working shirt, was sitting at my side, with a violin in his hand, playing an impromptu accompaniment to the songs. I asked him whence he came. He has just graduated from one of the finest universities in Switzerland. But he is going to Palestine to become a Chalutz in one of the colonies in the Emek. Such is the type of the heroes who are rebuilding our national home!

WHEN one desires to understand what Palestine means to the Jew, let him observe the face of a Jew as he gets the first glimpse of the Land of Israel. I have watched the countenances of men and women as the steamer came into many a port. There is, of course, the delight of seeing land after being on sea for many days, and the expectancy of seeing new and interesting sights. But this delight is as nothing compared with the feeling the Jew gets when he beholds the first glimpse of Palestine. His face seems to take on a new aspect,—it just radiates with joy and happiness. I have seen many men who wiped tears that came to their eyes in such a moment. You seem to feel that they want to join in prayer,—a prayer of thanksgiving, the prayer of *She-he-chi Yanu*. It is the feeling of a heart that realizes one of its fondest dreams and hopes.

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AN OUTLINE OF JEWISH MARRIAGE

(Continued from Page 6)

One might say, what is the good of fine words, when the practical side of life is controlled by a halakic system where marriage is purchase? The answer is, Jewish life has always tempered halakah with agadah, law with prophecy, and in our own case, the effectiveness of this mixture is only too evident. Jewish home life seems to have followed the agadah along with the halakah. Tenderness and romance and sanctity are more characteristic of the relations between Jewish husbands and wives than are mastery and ownership. Monogamy has been the rule in Jewish homes throughout all the ages, despite the legality of polygamy. Concubinage was not known to the rabbis of the Talmud despite its acceptability to the law. Divorce is rare among Jewish couples, notwithstanding the freedom of divorce which the law grants the husband. The agadic side of the marriage institution has shaped not only the complexion of the institution itself but even forced the hand of the halakah to alter and to modify itself in accordance with the covenant ideal.

And the Halakah did alter itself largely to keep up with the aggadic ideal of marriage and also with the religious ideal of the individuality of every person. The court stepped in as the guardian of the woman and as the intermediary in all marriage terms between the groom's and the bride's families, and in that strategic position it exerted its influence in turning the purchase marriage into a legal covenant.

It retained the form and changed the content. It did away with the purchase price but retained the mohar. That is the two hundred zuzim was to be paid by the husband, but not as a bride price, rather as a court order. It was not to be paid in cash to the bride's family, nor was it to be paid at the marriage. It was set aside by the court, out of the husband's estate, to be paid to the wife in the case of the dissolution of the marriage either by death or divorce. This fund served to discourage divorce and more so as a protection to the woman in case of widowhood. They put many a curb on his control of her property and placed a lien on his entire estate for the safeguarding of her own property rights. Almost nothing was left of the original purchase price save the symbolic coin which he gives her at the marriage or the ring which has since universally become the substitute for the coin.

Apparently, they did not interfere with polygamy which was acceptable to the entire Orient and which constituted no serious problem to the Jews. They did seek to protect the wife's rights against encroachment by an additional wife. They permitted special memoranda to be introduced in the Ketubah stating that the husband agreed to monogamy. Finally, with the development of Jewish life in the Western countries, the court, headed by Rabbi Gershon Meor Hagolah, prohibited polygamy among Jews for a certain duration of time—until the end of the fifth millennium—which European Jewry immediately sanctioned and which extended of itself to our own day.

To discourage divorce further than by the discipline of the above-mentioned two hundred zuzim was not nec-

essary. Any further discouragement was left to the individual court, for since Tanaitic days the court became a party to divorce as to marriage. The husband's freedom to divorce his wife at will was thus curbed in a practical and efficient way. He had to show cause. But if cause is shown, the woman has as much right to divorce her husband as the husband has to divorce his wife. The court has been so liberal with the woman in the matter of divorce that one now wonders whose freedom is greater, the husband's or the wife's. She can divorce him if he has an objectionable profession or if he interferes with her social life or stands in the way between her and her parents or even if she proves to the satisfaction of the court that she recoils from him because of lack of affection.

No one who knows the spirit of the Jewish law of domestic relations or the spirit in the representative Jewish home can subscribe to a characterization of the Jewish marriage in its final development as purchase marriage.. Yet to say that it is definitely not a purchase marriage would be historically wrong. It is, as we said before, purchase marriage in form but covenant in content, or a purchase frame and a covenant picture in it. Now one may ask, do the frame and the picture suit each other? My answer is Yes and No. Yes, so long as in that picture was a Jewish court of recognized authority, with power of executing and enforcing its decisions. But definitely No, so long as the Jewish court is shorn of all power of legislation and progress and enforcement. When the court is out of the picture, the frame is too constricting and too limiting. Because of the slight survivals of the purchase marriage, even though it be in the framework of the institution, we still have the *agunah* problem among others, because it is still the husband who must divorce his wife, and without the husband the court is powerless.

(A second and concluding article of Dr. Epstein's historical survey of Jewish marriage will appear in the next issue of the Review.)

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RABBI JACOB MINKIN TO PREACH THIS SABBATH MORNING

The guest preacher at our services this Sabbath morning, April 14th, will be Rabbi Jacob Minkin of Brooklyn.

Rabbi Minkin, a graduate of the Jewish Theological Seminary in the same class with our Rabbi, has served prominent posts in Rochester, N. Y., and in the Washington Heights section of Manhattan. He is well known to many in our congregation through his brilliant writings which frequently appear in many of the periodicals. He is regarded as one of the ablest and most learned of our preachers. He will preach on the Weekly Portion of the Torah.

The sermon will be delivered at 10:30 o'clock.
Rev. Samuel Kantor will officiate.

THE SABBATH

Kindling of Candles at 6:10 o'clock.

Friday Evening Services at 6:15 o'clock.

Sabbath Morning Services (Parsha Shemini) will commence at 8:45 o'clock.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 6:20 P. M.

MEN'S CLUB MEETING HUGE SUCCESS

The abundance of laughter and applause of some three hundred members of the Center one Thursday evening last month, expressed beyond a doubt the audience's satisfaction. There was plenty of justification for this enthusiasm, for the results obtained were beyond the hopes of even the most optimistic.

Meetings are often too serious and even dry. Not so with the Men's Club. Our Master of Ceremonies, Dr. Sims, started the festivities in his own inimitable manner and before long, the men kept up an almost incessant round of applause. Miss Sadie Banks displayed a flexible, experienced dramatic gift and a voice of good quality. Banjo Wallace revived some of the good old songs and had the crowd singing everything but "school days." Chigi received the unanimous approval of all present. His voice is big, deep and well-managed. As our Master of Ceremonies very appropriately stated, "He lets you know he is a man".

A Parker Pen and two week-ends to the Hotel Brickman were given as prizes to the holders of the lucky numbers.

The traffic had to be regulated for the refreshments but in spite of the unexpected large turnout, no one went home hungry and not a frankfurter was served cold.

The next Men's Club meeting will be held on Thursday evening, April 19th at 8:30 o'clock.

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Sowing The Seeds Of Death

(Continued from Page 7)

supremacy between current economic or religious forces in Palestine, as many contend, that by no means constitutes a satisfactory answer to the Jewish People for what is occurring there. For let it not be forgotten that the interests of the Jewish People with respect to Palestine is paramount to the interests of the present Palestinian Jewish community. Nor are the present-day Zionist Parties co-extensive with the Jewish People. Let it be remembered, too, that the Balfour Declaration was addressed to the Jewish People, and not to the Jewish community in Palestine, or to the Zionist Parties. In our relations with the Mandatory Power in Palestine we have had again and again to stress the point that the Jewish People as a whole have rights in Palestine. Precisely for that reason, the Jewish Agency was named to act in behalf of the Jewish People as a whole. Apparently, we must now drive that fact home to the Zionists themselves—to remind the Parties that, over and above their Party interests or the immediate interests of the present Yishuv in Palestine, stands the interest of the Jewish People in Palestine, the largest part of whom are not identified with either Histadruth, Revisionists or Mizrachi.

It is this larger concern of the Jewish People in the development of Palestine as the Jewish National Home which must be vigorously asserted against the destructive war now in progress.

If the Parties reply, as they do, that the Party system is the basis of all modern democratic forms of Government, then let them also accept the logical sequence of that promise, namely, that minority Parties submit to the Government of the majority Parties, even though they may continue in constitutional ways to oppose the existing Government.

I do not wish to go into the details of the deplorable disputes between the Parties. We are not in possession of all the facts to enable us to come to a just conclusion with regard to them. And if we had the facts, we could not settle the differences here. Moreover, I think the purpose we have in mind will be little served by dwelling on the differences. But this much needs to be said:

If the Parties, whatever their differences may be, would confine their opposition to constitutional forms, there would be no reason for complaint. But when Parties or members of an organization openly defy duly constituted and elected authority, and refuse to support official organs, they violate the elementary rules of democratic conduct and sow the seeds of death for the Organization. There are those who say that the conflict is essentially and inevitably an economic class struggle. If that be true, I confess, I see little hope for a rapprochement between the Parties, but let us not be too quick to diagnose the case as such. I seriously question that it is so. Let the situation be carefully weighed and examined. Let both the Parties subject themselves to honest self-examination and self-criticism. Perhaps it will be found that the fault lies in conduct which can be corrected.

I am not at all convinced that the differences between Mizrachi and Histadruth are such as cannot be adjusted and lead to mutual cooperation, but this subject must be approached in a mutually conciliatory frame of mind.

If their complaint is well founded that open offense is being given to traditional Judaism in Zionist institutions in Palestine, then that should be corrected.

Already, at the Second Zionist Congress, the question was raised and a resolution was adopted emphasizing the point that it is the duty of the Zionist Organization not to offend the scruples of the Orthodox or "Gezetzestreuen", as they preferred to be called. This resolution was reiterated at subsequent Congresses, and Herzl himself made clear that Zionists would never offend the religious feelings of the Orthodox. I am not passing judgment on the facts, but if that is the aim of Mizrachi, then a way should be found to remove the cause for grievance, and it can be found. I know there are leaders within Histadruth who are reasonable and who have understanding for the feelings of religious Jews.

There must be men within our movement who may be relied upon to be just and fair. If at the present sessions of the Actions Committee the matter cannot be settled, let them be constituted a Commission to deal with the matter. Let them be empowered to go deeply and earnestly into the situation with the aim of bringing order out of the chaos, and of securing the loyal cooperation of those elements ready and willing to serve the cause and to obey the constitution of the World Zionist Organization, the decisions of the World Zionist Congress, and the other authoritative organs of the Jewish Agency.

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GATHERED FOR REVIEW

(Continued from Page 8)

government, the leaders of public opinion, both Jew and Gentile, ought to take steps to prevent any possibility of a repetition in this country of the feuds which have arisen in Germany. If they fail in that duty then it is certain that the public will take the matter into its own hands. In that event, with a full consciousness of the dangerous possibility which may then arise, I shall unhesitatingly place myself on the side of the public."

* * *

LOYD GEORGE observed in a recent article in the "Sunday Dispatch" that—"there is an impression that the Jew hunt has been called off," and followed this elegant expression with an attack on Sir Austen Chamberlain for his criticism of the Nazi government. As a result he has been receiving a stream of informative letters, among them one from the brilliant author, Philip Guedalla. He replied to Mr. Guedalla as follows:

"I am sorry to hear that there is no foundation for the reports that reached me that Hitler was toning down his attack on Israel. I was under the impression that it was that savage, Goering, who was responsible for most of these ferocities, and that Hitler was gradually fighting him down. If you have any evidence to the contrary I wish you would let me have it. His, what I call quota arrangements for the professions, I do not expect him to modify. Having regard to his followers I am afraid that is more than I can expect. I was thinking rather of outrages, and the active and cruel persecutions which marked the first outburst."

It is strange what a tendency there is to cleanse Hitler of the blame for the atrocities committed by the National Socialist party, and to believe that he was forced into these actions by his colleagues. It seems to be forgotten that there is a book called "Mein Kampf", that Adolph Hitler is its author, and that it was written before the "revolution" which brought the Nazis to power.

* * *

IN speaking before the Anglo-Palestine Club in London last month Sir Austen Chamberlain recalled that Oliver Cromwell had said: "Great is my sympathy with this poor people whom God chose and to whom He gave the Law," and went on to say: "I would like to ask the German people where do they expect to stand in the counsels of the world, in the estimate of other nations, if within the German boundary there are German citizens held in bondage, if Israel in Germany is to suffer a new captivity? Can Germany afford to disregard an opinion which is common to the civilized world? . . . I find it very difficult to speak without passion on something which I feel so deeply and which stirs all that I inherit from my forbears—the love of liberty, of assertion of the right of man to think and worship as he will and not be denied his place as citizen because of the particular creed which he follows . . ." And in conclusion he said: "Be of good cheer. Among your qualities is a power of stubborn resistance—a resistance as patient, silent and stubborn against wrong as that of any other race in the world. And on this occasion, unlike some former times of trial and persecution, all that is best in the world, all that has the future of the world in its keeping, is on your side and supports your Cause."

Such words have yet to be heard from the Cabinet in Washington.

Coming Events At The Center

•

Monday Evening, April 16th—

Forum Lecture—Roger Baldwin will speak on: "The New Deal; Towards Socialism or Fascism?"

Tuesday Evening, April 17th—

Under the auspices of the Parent-Teachers Association of the Hebrew School, Rabbi Louis Hammer will speak on: "The Bible from a Religious Point of View".

Thursday Evening, April 19th—

Meeting of the Men's Club of the Center. Important meeting of the Sisterhood.

Monday Evening, April 23rd—

Closing Forum of the season. Speaker: Rev. Dr. S. Parkes Cadman.

Tuesday Evening, April 24th—

Under the auspices of the Parent-Teachers Association of the Center Academy, Prof. Frieda Wunderlich of Germany will speak on "Background of Recent German History."

Tuesday Evening, May 1st—

Dinner in the interests of the United Jewish Appeal.

Wednesday Evening, May 2nd—

First performance of the "Three Cornered Moon" by the Center Players.

Thursday Evening, May 3rd—

Beefsteak Dinner of the Center.

Saturday Evening, May 5th—

Repeat performance of the "Three Cornered Moon".

Saturday Evening, May 12th—

to and including May 17th — Annual Bazaar of the Center Sisterhood.

The State of the Jewish Community in Vienna Today

(Continued from Page 9)

the finest in Europe. The Superintendent is a former army surgeon. There is a homely atmosphere about the institution, though it must be admitted that the discipline is below London standards.

The two Jewish orphanages, for boys and girls, are also magnificently equipped, and the excellent surroundings in which they are brought up must have an inspiring influence on the youngsters fortunate enough (in one sense) to be admitted to these institutions. In conjunction with the orphanage there is work on behalf of friendless Jewish children whose parents, through poverty or other causes, are unable to provide satisfactorily for them.

EQUALLY capacious is the communal *Versorgungsanstalt* which combines the functions of a convalescent home and a home for the aged. The demands upon its accommodation are far in excess of the available resources.

A great deal is done for sick children, and one of the most delightful institutions supported by the community is an open-air home for delicate children, which achieves remarkable results in restoring them to health.

The Vienna Jewish community is very mixed. It is noteworthy that many of those who give valuable communal service on the social and charitable side take little interest in its religious objects. Kashruth is a dead letter for an enormous section of Viennese Jewry. Sabbath observance is equally extinct for them. It is curious to read in communal publications references to the "religious" section, as if they represent a strange and exotic type of Jew, who has stepped out of the Middle Ages and more properly belongs to a museum.

But it is not easy to characterize Vienna Jewry in any one phrase. It is very cosmopolitan, and is probably more mixed both in type and countries of origin than any other Jewish aggregation on the continent. One has only to walk on the broad promenade by the Danube Canal on a Saturday or Sunday morning to see types so mixed that only a Zionist Congress one would imagine could bring them together. Here are Poles and Hungarians and Roumanians and Czechs and Russians, rubbing shoulders with *Assimilanten* of an exaggerated western stamp, and one can hear all manner of Jewish accents and tongues and dialects. No wonder the general population regards the Jews as "foreigners," lumping them all together under this general description.

THERE are six big communal synagogues, a Sefardi synagogue and some eighty smaller places of worship with about 30,000 seats. On the high festivals the community makes provision in halls for some 25,000 further worshippers in addition to those that are provided privately. Grants are only made to small places of worship when they have been in existence for three years. This regulation was necessary to check mushroom growths and the fissiparous tendencies which are as much a feature in Vienna as in other communities.

The community maintains a very considerable apparatus for religious instruction. Thus it arranges for the Hebrew and religious education of all the Jewish children attending public elementary schools and supports a remarkable list of institutions and societies all aiming at the religious, intellectual or physical training of young

people.

There is a Jewish museum and a communal library which contains some 120,000 volumes and has thousands of readers annually. The library undertakes the issue of useful Jewish publications. The MS. collection of the library is considerable, and is much used by scholars all over the world.

Special mention should be made of the wonderful cemetery owned by the community which has been acquired since the war, and contains a ceremonial hall of great architectural beauty.

The poverty with which a large section of Viennese Jewry is beset involves many social problems. Before the war the community possessed valuable endowments for these and general charitable purposes. The depreciation of money has caused the majority of these to shrink to infinitesimal proportions or to disappear altogether. Legislation specially passed to deal with such cases led the community to reorganize these *Stiftungen*, and on the principle of *cy près* to apply them as nearly as possible to the original purposes of the founders.

THE problem of the *Schnorrer* is one which the community has managed to solve by means of an extensive register and by encouraging the community to apply to headquarters for information. A fund is maintained for the grant of small loans without interest. Prior to the war there was a Hirsch foundation for this purpose similar to that administered by the London Board of Guardians, but the capital became depreciated and practically disappeared. An arrangement has been made with a large insurance company for the granting of small insurances on favourable terms and this system works very well under communal supervision. In addition to the students' meals provision is made for meals for needy children. Indeed, the work on behalf of children is one of the best features of the social and charitable work of the community. Another useful piece of work is the maintenance of an apprentices' home by which places are found for poor boys in handicrafts and other callings, and are supported until able to fend for themselves.

A very valuable adjunct to the communal organization and its activities is provided by the B'nai Brith lodges which not only keep within the Jewish fold many who might otherwise drift away, but also focus much of the voluntary Jewish charity of Vienna Jewry. The lodges make themselves responsible in whole or in part for the upkeep of several of the Jewish institutions, and foster a good deal of intellectual activity. For tactical reasons, the B'nai Brith eschews the name "lodge," and favours the description "society," but in other respects the Order is on all fours with branches in other lands. The headquarters are not on the same scale as those in Berlin, for example, being located in a large flat, but I was impressed by the multitudinous activities carried on under the auspices of the Order in Vienna.

The Allianz, an organization similar to our Anglo-Jewish Association, exists for the purpose of rendering aid to the victims of persecution, and possesses considerable funds. It has latterly been devoting an increased proportion of its expenditure to Austrian Jewish needs, and there seems unhappily considerable possibility that this policy may become more than ever justified.

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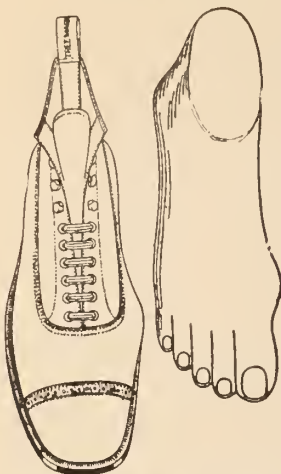


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The Brooklyn Jewish Center Review

In Memory of A Notorious Night

The American Government and
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Charting the Bible

An Outline of Jewish Marriage

Renovating Father

Hebrew Dancing Today

Love Lyrics by Philip M. Raskin

A Singer in Israel



GREETINGS

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In Memory of a Notorious Night and an Outline of a Noble Enterprise

It is not easy to distinguish the most pathetic cry of terror from a people suddenly overwhelmed by a Vesuvius in eruption. Neither is it easy to select the most disgraceful chapter or the most crimson stain in the history of the Hitler regime. It may, however, safely be ventured that one of the most indecent acts of which the Nazis were guilty occurred in Germany on May, 1933.

Nazi Germany, with grim irony, named that May the month of "enlightenment." Historians will call it by another name. They will always remember, with horror, that the Hitler government on that month perpetrated a cowardly and stupid conspiracy against enlightenment and against the free exercise of intelligence.

Some 100,000 German students accompanied by a horde of Storm Troopers went about like soldiery run amuck in a besieged city, "purging" book shops, public and private libraries of the so-called un-German books and preparing inquisitorial burning stakes to "purify" German literature of the "un-German" spirit. What a wrong to the student mind! What an injury to the moral feelings of the office of university life! One hundred thousand students withdrawn from institutions of learning lent themselves with supple subservience to the miserable interest of an hour.

The German Minister of Education watched approvingly the studenthood of the nation perverting the instinct of fair play to the very tragical pastime of deriding, and sporting with knowledge: laying violent hands upon books—upon "the precious life-blood of master spirits"! A criminal at the foot of the gallows could not have suffered the humiliation which German universities suffered on that day. One must fear for the cause of education in Germany when he contemplates how the masters have been abased by their wards, how teachers have been made cheap in the estimation of the disciples.

On the night of May 10, 1933, there took place a most incredible and gruesomely mortifying spectacle never before known to the pity and indignation of mankind. On the famous Opera Square in Berlin Nazi agents built up a vast funeral pyre of crossed logs into which the torchlight procession of paraders threw their torches as they passed by. Trucks containing some 25,000 books stood lined up from which students in full Nazi regalia carried armsful of books to the flames. Forty thousand persons assembled to celebrate the event with festivity and martial music. As contributions were made to the fire there arose thunders of cheers from the mob just as steam and sulphurous gases rise with a roar from a crater when it becomes active. To add to the disgust of this profane burlesque, Paul Joseph Goebbels, Hitler's Minister of Propaganda and Enlightenment, the orator-in-chief of the occasion, ascended a swastika-draped rostrum and spoke on the "symbolic significance" of the burning of the books. With joy he pronounced a ban on all literature emanating from Jewish minds and declared that "Jewish intellectualism is dead."

THUS the official government of a modern state staged an inhuman revolt against civilization by putting a restraint upon the free exercise of the intellect and by brutally assailing the indispensable instrument for human improvement, for human existence. It infected and darkened the minds and hearts of millions of innocent Germans with fears and prejudices, exciting in them sordid emotions which kindled fierce fires of intolerance and fanaticism and exposed hundreds of thousands of Jews to suspicion, hostility and attack.

If you desire to know the real meaning of this literary carnage and the policy which dictated it, you may get a fair idea of both by comparing the books which were sacrificed and the books which were exalted.

"All Quiet on the Western Front," by Eric Maria Remarque was black-listed by Hitler. That book, des-

cribing the barbarities of war, inspires feelings of fellowship and love of man. It does not treat of communism or the Treaty of Versailles or the Jews or the Nazi regime. Why was it burned? Why was it decreed that this book should not be sold or exhibited or read in Germany? Because this book teaches that mankind's salvation lies not in war but in peace. Such a doctrine is in direct conflict with the militaristic new Germany which has sublime faith in force and arms.

"Lay Down Your Arms," by Bertha Van Suttner, a novel written in 1905, received the Nobel Prize. This venerable pacifist book was thrown into the flames and placed in the Index Expurgatorius. Why? Because it embodies a plea for humanity and peace. It must come off the bookshelf and be publicly annihilated because Hitler's Germany means to inculcate the doctrine that Germany's salvation lies in violence and that service in arms is the supreme duty and highest honor of the German people.

DR. FRANZ BOAZ, a Professor at Columbia University, is one of the world's leading anthropologists. But a few years ago he was honored with a Doctorate Degree by Heidelberg University. In all colleges his books are regarded as standard works displaying high intellectual powers, erudition and honest research. Why were his books banished from Germany? Because his theories do not conform to those of Dr. Frick, Hitler's Minister of Interior. This Minister of Education called together all Germany's State Ministers of Education to receive Nazi instruction in the art of making German children fit for citizenship in the Nazi Third Reich. The German youth must learn the new principles of anthropology. "It must wholly break with the liberal past," Dr. Frick commanded. German children must guard against the infiltration into the German people of Jewish blood. Prof. Boaz does not subscribe to the theory of Nordic or Aryan superiority and, in his works, exposes with scientific fact the fallacy of the idea of such superiority.

Thomas Mann in 1929 won the Nobel Prize for literature. In the words of the awarding committee the prize was granted "to a mind concerned with the gigantic problems of humanity." In 1927 France honored him by an invitation to lecture at the University of Paris. He chose as his subject "Toward Intellectual Locarna," embodying a plea for a rapprochement by the German and French thinkers. Mann is liberal in his sympathies and internationally minded. He pleads for the "open mind," he pleads that man "meet his man fair and square." His works have been adjudged heretical and publicly burned as "un-German."

The works of scores and scores of other internationally known writers, living and dead, were extracted from the public libraries and burned as un-German. Many other Nobel Prize winners, books essentially pure and true, books which have graced and softened the struggle of human existence—"The noblest books produced by Germany in the last twenty years," said Sinclair Lewis—all went into the Nazi *auto da fe*.

The books which were exalted and which the students were enjoined to read in place of the proscribed books were among others, "The Crime of Freemasonry," by Dr. Alfred Rosenberg and *Mein Kampf* by Hitler. In each circulating library in Germany there must be, by

order of the Nazi officials, two to ten copies of Hitler's book since it was adjudged by the Nazi Government to provide the best nutriment for the spirit of the new Germany.

The massacre of the books by Nazi Germany stands condemned by the moral sentiment of the civilized world. The most calm and impartial judgment denounced it as an outrage to fair play and humanity. France resented this vandalism and established a library of the banned books. London also is now collecting these books for library purposes.

In the United States the Brooklyn Jewish Center has undertaken the task of establishing a similar library. Such a library is destined to rise to conspicuous significance. It will serve the cause of intellect and literary freedom; emphasize man's duty to protect honest fame; help expose the vicious doctrines and acts of the Nazi Government; and make available the banned books in a readily accessible collection.

Knowledge and intellectual achievement have at all times been the pride and glory of the Jewish people and to their acquisition and diffusion they have always given their complete and consecrated support. No people has felt so keenly the galling weight of the chains of oppression as has the Jewish people. The establishment of this library offers us an occasion to show our capacity for indignation at the attempted suppression of science and literature and the will to combat it. Let us bring to this work the courage and the hope and sacrifices becoming such a task.

This library will furnish more forcible and impressive evidence of the tragical character of the intrigues of an ambitious group of worthless men than scores of speeches and articles. It will be a witness of the gravest character that invasive leaders have committed and are endeavoring to commit the good German people to a doctrine to the last degree inimical to the best interests of the German nation and to all orderly and moral society.

The future generation will look back with gratitude and affection on those men and women who offered their allegiance in a practical way to the cause of freedom and humanity.

LOUIS J. GRIBETZ.

JOSEPH PRENSKY

THE "grand old man" of the Center—nay, the grand old man of Brooklyn charity—is no longer among the living. Gone is forever that indefatigable worker for all worthwhile Jewish causes, that revered and beloved friend—Joseph Prenskey.

Appropriately enough, the Brooklyn Jewish Center saw fit to pay him a distinct and unique honor. Setting aside all precedents, it permitted the holding of funeral services for Mr. Prenskey in the Main Synagogue of this institution. It could not be otherwise. The Synagogue was his very life. To its maintenance he devoted daily his energy, his time, and his money. Almost immediately after the inception of the Center he became the chairman of the Religious Service Committee, an office which he held until a few years ago. Affable in the extreme, he succeeded in making friends and admirers

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THE AMERICAN GOVERNMENT and THE NAZI PERSECUTION

By SAMUEL UNTERMYER

I AM and have always been an enthusiastic admirer and supporter of our great President. Convinced as we are of his broad liberal spirit, we have been unable to understand why the Administration has failed to respond to the obvious demands of civilization that it promptly and in scathing terms, register its official protest against the proven outrages perpetrated by Germany upon its minorities, solely because of their race or remote ancestry. There was abundant precedent for such action in our history on far less provocation. The country confidently expected at least that much, and is, I am confident, keenly disappointed at its silence. I attribute it to the presence at the head of our State Department of a weak-kneed, milk-and-water gentleman, living in a past generation, who is so deeply absorbed in furthering the long-exploded free-trade policies to which he has been wedded of negotiating treaties to open our flood-gates to the semi-pauper labor of Germany at the expense of our standards of living, and adding to our unemployment, that he has been unable to hear the cry of humanity against the crimes of Germany. He, too, seems to regard these atrocities against mankind as an internal affair.

When I read about the negotiation of this alleged treaty with Germany, the effect of which will be to render our boycott more difficult, I am wondering how far our Government will feel justified in breaking down the protection of our tariffs for the benefit of Germany to help it to promote war and to create a "balance of trade" in its favor and rescue it from the economic disaster that threatens to overtake it as a result of its barbarous campaigns against the Jews, Catholics, Labor Unions and others.

THE Government must realize that with the standards of living that our workmen have enjoyed, our manufacturers cannot compete against the enslaved labor of Germany, and that by every step by which it encourages the entry of German-made goods into this country, it will close our factories. I am hoping that the well-known, antiquated free-trade views of our Secretary of State will not be permitted to prevail, even though Congress gives to the President the extraordinary power for which he is asking.

I am sorry also to have to say that the same unsympathetic spirit has characterized the Treasury Department, involving grave injustice to our own manufacturers for the profit of fraudulent German merchants against our repeated and violent protests for almost a

year. The admitted facts, supported by documentary proof, present a thoroughly discreditable story, and a wanton, long-continued violation of law by the Department. Here are the facts:

Section 320 of the Customs Law provides that "*every article of imported merchandise and the container in which it comes shall be plainly and conspicuously marked with the name to indicate the country of origin.*" That does not mean the city, town, village, state, province or any other camouflage.

It says and means the *country*, which the buyer is supposed to be able to identify.

The frauds, evasions and devices to which German manufacturers and importers, and, I regret to have to say, certain of our own retailers have been successfully resorting for the past year since the boycott went into effect, with the active encouragement of the Treasury Department, to deceive the American consumers are well known. The goods have been knowingly misleadingly marked with the names of cities, provinces and states in Germany, unknown to our consumers to be parts of Germany, instead of with the name of the *country* as specifically required by the law. Not only that, but for a like purpose, instead of being *plainly and conspicuously*, as the law requires, they have been obscurely stamped in places where it would be impossible to discover the marks. This has been done deliberately to cheat and deceive, to the knowledge of the Department. Some of these tricks were so ludicrously palpable that their non-exposure is not explainable, merely as the work of slovenly, careless subordinates, especially after the heads of the Department had their attention called to specific notations and were furnished with samples of the merchandise—all to no avail.

IN answer to my protests of many months ago, I was finally officially advised, to my amazement and anger, over the signature of the Assistant Secretary of the Treasury, that the Treasury decided these manifest frauds to be a compliance with the law. It was only after the papers were prepared for an immediate appeal for relief to the Court and the Department was so notified in no uncertain terms, that this indefensible decision was hurriedly reversed and the Treasury finally awoke to the fact that it had been admitting contraband goods contrary to law, and in fraud of the rights of our manufacturers and consumers. Again, as evidence of the grudging, ungracious, unfriendly spirit in which the law

(Continued on Page 17)

What is the attitude of the American Government towards the Nazi persecution of sections of the German population? Apart from a speech by Senator Robinson in Congress some time ago, nothing has been heard from an official source that would indicate in what practical manner the American Government may express its sympathy with the unfortunate people who have been caused such intense suffering by the Hitler regime.

Mr. Samuel Untermyer, in the statement published on this page, tells of some of his own experiences in seeking action from Washington.

HEBREW DANCING TODAY

By DVORA LAPSON

(The author of this article is a young New York dancer who is specializing in dances of the ancient and the modern Hebrew culture.)

DANCING among the Jews can be traced to the very dawn of their history. In describing the Exodus of the children of Israel from the land of Egypt, the Bible does not fail to tell us that this great historic event was celebrated "with timbrels and with dancing" by all the women under the leadership of Miriam, the prophetess, sister of the great lawgiver and leader of the race, Moses.

A little later, the Bible also relates that when the Children of Israel made for themselves a golden calf their sacrifices and worship were accompanied by dancing, to the horror of Moses.

And when we review the early chapters of the Hebrews in the land of Canaan, during the period of the Judges, we encounter passage after passage which tells us of military victories that the maidens of Israel greeted "with singing and with dancing." We read of the daughter of Jephtha coming out to meet her triumphant father with "timbrels and with dancing." In the book of Samuel, we read how the "women of all the cities of Israel" came out to meet King Saul after his victory over the Philistines "with singing and dancing."

Unfortunately, we are completely at a loss to know whether the Jews of ancient Palestine ever succeeded in developing a style of dancing that was characteristically their own, as they succeeded in creating a style of poetry that was purely Hebraic and has lived on to this day. For we have no detailed description of *how* the Hebrews danced, and no pictorial record has been handed down to us, for the Jews were forbidden "to make a graven image."

THE student of the Jewish dance however, finds it impossible to reconstruct the ancient Jewish dance, and must content himself with mere references, and with dance forms which have come down to us through the medium of folk-lore that has probably undergone many changes and adaptations. Many of these dance forms are traceable to Talmudic and medieval origin. In Talmudic times, a Jewish feast was not considered complete without dancing; and even noted scholars were known for the characteristic dances with which they entertained at various festivals. It was also considered an act of piety to dance in honor of a bride at a Jewish wedding. We know that rabbis vied with each other for this Mitzvah and honor. One Talmudist, Rabbi Judah ben Illan, is remembered for his characteristic wedding dance in which he waved a myrtle branch as he swayed back and forth.

In modern times, the greatest group of what may be called traditional Jewish dances has been preserved for us by a sect of Jews known as Chassidim. This sect came into existence during one of the darkest moments in Jewish history, during the turning-point of medievalism, when the Jew of the European ghetto saw before him nothing but darkness.

Suddenly, like the rays of a bright light that has come to dispel the darkness, the call of the saintly Baal Shem struck into the heart of the Jewish masses in the ghetto. The lives of tens of thousands of Jews were completely revolutionized when they suddenly found themselves in the ranks of the Chassidic movement. Their leader, Baal Shem, offered them an escape from their suffering. By example, he taught them to forget their worldly cares, and to find joy in communion with their Creator. What greater escape from physical oppression can one find than in the union with the Almighty? The answer: through worship and devotion coupled with *joyousness* such as could be expressed only through ecstatic dancing and singing.

AND so we find hundreds of communities of Chassidim, through eastern and central Europe, to whom dancing had become an indispensable part of the ritual. Whenever they assembled around the table of the Rebbe, leader, they were sure to reach a stage of mass exaltation as his holy discourse led first to an intriguing tune and then to a gesticulative dance. The Chassidic dance consisted of rhythmic swaying body movements and expressive dominant hand movements that tended to point upward as in prayer. It was a dance which helped to make the dancer completely forgetful of his physical surroundings, and all its woes.

One who is interested in the Chassidic dance can still see examples of it on any Sabbath or festive occasion, by visiting the *shtetl*, or gathering place of a Chassidic congregation, of which there are still many throughout the world.

Outside of Chassidism, Jewish folk-lore has kept alive a number of other dances that have become traditional among Jews during the centuries of the Dispersion. The Jews have preserved dances that were related to festive religious occasions and to the wedding ceremony, such as the *Kusher tantz*, *Mitzvah tantz* and the *Broyges tantz*, and completely discarded their dances of the soil in which they engaged in ancient Palestine.

In our own generation, as we observe the return of the Jew to Palestine, and the re-creation of a new Jewish national culture, we find that the dance has begun to play a new role in the life of the Jew. Both as a spontaneous expression on the part of masses of enthusiastic young Jews, and as a medium in the field of creative art, the Hebrew dance is once more coming to the fore. For who has not heard, or read, of the feverish dancing of the *Chalutzim*, the pioneers of modern Palestine? Their dervish-like dancing of the Hora, although only an adopted dance, has become known throughout the world. This Hora-dancing with its heavy thumping rhythm, as if symbolic of a new peasantry, has become so closely coupled with the message of the new Palestine, that wherever you come upon a group of *Chalutzim*, whether it be in Palestine, or in the training farms of Poland, Germany or America, you are sure to find the Hora danced by all.

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CHARTING THE BIBLE

By RABBI LOUIS HAMMER

What The Bible Is Not—The Bible is not a book of science. It does not aim to tell us how the world came into being or how man developed. It is not a work of astronomy, geology or anthropology. Where it gives apparently scientific facts, as in the first chapter of Genesis, it merely is intent upon conveying certain ethical, moral and religious principles, and it uses these statements merely as a vehicle to convey the thought. Even such a conservative commentator as Rashi, who is considered the greatest interpreter of the Scriptures, tells us that the account in Genesis is not intended as an accurate chronological story of creation. For, if it were, then the creation of the waters should have been mentioned first, since they preceded the heaven and the earth.

What The Bible Is—The word for Bible in Hebrew in its restricted sense, is TORAH, which means, "Divine Teaching." It is a book of moral instruction and spiritual guidance. Every chapter, every narrative, has a moral purpose.

The Bible and Science—The Bible and Science do not conflict and are not mutually exclusive. One supplements the other. Science concerns itself with the physical universe; the Bible with the spiritual elements of the universe. Science tells WHAT things are; the Bible and religion in general, WHY things are. Science tells what things are made of, their physical and chemical composition and reaction; religion teaches us the purpose of existence, the spiritual significance of things. It concerns itself primarily with the relation of things and human beings to one another, to the universe and to God.

For example, science takes a flower, breaks it up into minute parts and submits it to microscopic examination. The purpose is to determine its chemical composition, to discover how the cells are constituted, what the nucleus and protoplasm of each cell is. Religion looks at the flower in its entirety. It admires its beauty, it rejoices in its fragrance, and exclaims in ecstasy, "How great are Thy works, O Lord!" It may be seen from the example cited that there is no conflict. Each has its own domain.

The Story of Creation—If the first chapters of Genesis do not give us an account of creation, then what is their purpose, you might ask? A careful reading of them will reveal to us where the real emphasis lies. They attempt to teach us four fundamental truths which are essential to an understanding of the Jewish *weltanschauung* and its attitude towards God, man and the universe.

I.

ONE GOD IS THE CREATOR OF THE WORLD

Religion assumes the existence of God. Of course, philosophers have attempted to PROVE the existence of God or a First Cause. But we need not enter into such a discussion as it is beyond our scope. Let us accept it as an axiomatic truth. If those of a scientific bent of mind object to that, then we may answer that

science, too, must assume certain axiomatic truths or it could not proceed.

Granting then that there is a God, our Torah tells us that there was only ONE God, who created heaven and earth, light and darkness, inorganic and organic life. Everything in the heaven above, on the earth, or in the waters below, was created by Him. This is the greatest contribution made by our Torah to religious thought. No nation of antiquity could reach such an exalted conception. The Babylonians believed that there were many gods who were created by some other force. The Persians believed in a duality, two forces, one that created the light and another that brought forth the darkness. Even such enlightened people as the ancient Greeks and Romans believed in many gods. While Zeus or Jupiter was the chief deity, there were other deities who assisted in the administration of the affairs of the world. There was Ares or Mars the god of war, Aphrodite or Venus the goddess of love, and many others.

And, so while neighboring peoples worshipped the sun, moon and stars, while in Egypt they deified the Nile, or the alligator or the bull, Israel conceived of one God, a Spirit, Almighty and wise, Creator of the Universe and directing the destinies of man.

That this is the most important truth conveyed by the opening words of the Torah, may be gathered from the following interesting story. It is related that when Ptolemy of Egypt invited the seventy-two scholars to translate the Bible into Greek, he placed each one in a separate compartment and asked them to work independently. When they had completed their work, the manuscripts were compared and it was found that an interesting change had been made by all of them. Each one began, "God created in the beginning," instead of "In the beginning, God created," as the order in the Hebrew original reads. When asked for the reason, they said they wanted everyone to know that God was first and no one preceded Him. For, otherwise, someone might say that "Berayshis" is a name of the deity who had created God.

II.

MAN IS THE CROWN AND GOAL OF CREATION

This is the second fundamental truth. Man is not a mere animal. He is created in the image of God. The difference between him and the animal is not merely in degree, but in kind. Thus a solemn responsibility rests upon him. He must live nobly. He must imitate the Divine. To fall short of that standard is to defeat the very purpose of creation. It is a frustration of the Divine plan.

The Midrash expresses this idea in a beautiful comment. Why was one man created? In order that each person may say, "Bishvili nivro ho-olom." "For my sake alone the world was worth while." One man can save the world. One man can destroy the world. What a responsibility it places on man!

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LOVE LYRICS

By Philip M. Raskin

THE GLASS

HE drank the wine of love,
Drained the glass,
And was ready to pour new wine;
But he found a sediment
He could never wipe off,
And every new liquor he drank
Tasted of his first wine.
Poor boy!
The glass was the only one he had.

* * *

GEMS

I WILL crown you with gems for the world to behold,
With opal and topaze in settings of gold,
I will mould each setting and polish each stone—
If need be, I'll beg them for you from the sun.
And a song I will sing by mortals unsung,
Of a day when life was free and young,
Of love and beauty sisterly-twin—
If need be I'll steal it for you from the wind.
And a laurel for you I will wreath in the field
Of the choicest that spring and that moonlight will yield;
Like the gleams of the gloaming, when day nears its
goal—
If need be I'll pluck it for you from my soul.

* * *

KISSES

KISSES are the dew that drips
From moon-drunk skies;
Some folks kiss with their lips,
Some, with their eyes.
But you who draped my joy in grief,
My hopes—in fears,
I kiss you, like the cloud a leaf—
With my tears.

* * *

TWO ROSES

I HELD two roses in my hand—
White and red.
I'll give her the white to match her breast—
I said.
But then I thought of my own heart
For her that bled;
So I gave her the rose to match my heart,—
The red.

I

AT HER DOOR

I KNOCKED at the heart of my dearest,
I thought I saw there a light;
Oh, let me in, I pray you,
Cloud-cast and cold is the night.
And how shall I go unguided,
The stone-laid lampless road,
With a sky that lost its star-map,
And earth—too heavy a load?
I shall not stay long, I promise,
I shall go with the waking skies;
For the dawn and the wind are calling
Louder than lips and eyes.

* * *

SHE GAVE ME A ROSE

SHE gave me a rose dewy-fresh.
And I heard somebody say:
A rose—the symbol of blood and flesh,
Is never given away.
Too well the shrewd giver knows
A rose will play its part:
For she who gives a man a rose
Takes back a heart.

* * *

FREEDOM

MY dear, I am no scoffer,
But a vagabond from birth;
And what can a woman offer
To him whose home is the earth?
Fate, like a reckless vandal,
My days dims and mars;
But what is the light of a candle
To him who hungers for stars?

* * *

THEFT

SHE came when I was unaware—
The little vandal;
She stole my soul that took no care—
What a scandal!
And yet in me nor rage nor grief
Has risen;
For in my heart I hold the thief
In prison.

A SINGER IN ISRAEL

By JOSEPH WOLFE

PHILIP M. RASKIN was virtually Israel Zangwill's protege. After he left Russia as a youth, settled in England, learned the English language and started writing poems, he sent a collection of his verses to Zangwill.

Raskin was then a health inspector in Leeds. A peculiar avocation for a poet, but it gave him a competence and left him the mental leisure for composition. Strolling about from factory to factory, interviewing minor industrialists and foremen, and passing smilingly through tables and benches of workers was neither arduous labor nor a befogging experience. A young woman bent over a machine, the afternoon sun falling in a golden ray on her hair, would more likely evoke a rhymed rhapsody than a session of pen-biting in the study.

For three weeks there was no word from Zangwill. Then there came a note. Zangwill said that not a day went by without bringing to his desk a collection of manuscripts from writers and poets, and to read them all would preclude forever any authorship of his own. However, he had glanced through some of Raskin's poems and had become interested. He had then read them all and was convinced that he had come across one of those rare things in life, a meritorious manuscript from an unknown. He praised the poems and said they should be published.

Raskin was naturally delighted, but he replied that he was far from the publishing centre of England, knew nothing of publishing books and could not afford the trip to London. At the same time he included some notes about his life.

Zangwill, learning that his poet was a young Russian immigrant turned health inspector, was astonished. Both his interest and his sympathy were aroused and he wrote Raskin that he would undertake to find a publisher himself.

This he did. His own publishers, Routledge & Co., brought out the book, and Zangwill drew up the contract, signed it for Raskin and also wrote an introduction in which he placed Raskin among the best poets of the day. The title of the book was "Songs of a Jew," and with it Raskin was brought to the attention of the world as a poet, and as a singer in Israel.

AND a singer in Israel is perhaps the aptest phrase with which to describe Philip M. Raskin. He is a singer, a sweet lyricist. Movements in the arts, eruptions in economy, revolutions in science pass him by; but the beauty of phrase draws him as a honey-laden blossom draws the bee. He would not know what to do with a Freudian neurosis, but place him before a crowd at a street corner, or show him a girl picking flowers, or a wandering cloudlet in the sky or a gnarled tree guarding an old house and a stanza will almost instantaneously be photographed in his mind.

Since that year in Leeds when he saw his first book published, Raskin has had many books published. His poems have been issued both here and abroad, and he

probably holds the record for poetry book sales, one of his books selling thirty-five thousand copies. Since that day he has been acknowledged as the foremost English-Jewish lyricist. But also since that day he has hardly changed. His poems today are the same song-like elegies and euphonies that they were twenty-five years ago. They are set in the same keys, that is to say, the keys to which the troubadour sets his instrument when he sings of love and beauty and sorrow; nor has the man himself changed, preserving the same enthusiasms, the same characteristics, almost the same appearance, and the same mane of black hair that covers his head and overflows his forehead.

As an illustration of this, read his first published English poem, which appeared in the *London Jewish Chronicle* when he was twenty-five:

DISILLUSION

I, too, have built enchanted towers,
And phantom castles in the air;
I, too, have dreamt of Spring-nursed flowers
That ever sweet remain and fair.

I, too, believed in treasures hidden—
In love and truth that never fade;
But in the flowered groves of Eden,
How short, O friend, how short I stayed!

Long ere I climbed youth's magic steeple,
I knew life's sorrows, tears and pains;
I saw a prophet-bearing people
In Ghetto walls and servile chains.

I saw it racked, and cursed and banished
By mobs that trampled Love and Truth,
And one by one my young dreams vanished,
Together with my youthless youth . . .

And on my road, alone and weary,
When heaven dims, or heaven gleams,
I always seem to hear the query:
Have Earth and Life still room for dreams?

Note the similarity in style. There is the same singing rhythm, the same sad note and the same presentation of a moral, or point.

* * *

RASKIN was born in Sklov, Russia, the son of R'Meyer Raskin, a well-to-do wheat trader and a scholar. His mother was a handsome and cultured woman who died when he was thirteen, and whom he idealizes to this day. Her marriage to his father was one brought about by others and yielded no love. Raskin, the poet, does not hesitate to admit that she died for love of another, and he found in his mother's unhappy life the source of much of the melancholy that enters his work. Yet, his mother was a bulwark of loyalty to R'Meyer. She ruled his household with an affecting orderliness and offered him the respect worthy of his good qualities. She knew he deserved his position as one of the leading citizens of the town and never failed, with her quiet dignity, to maintain it.

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GATHERED FOR REVIEW

by A. Z.

MADAME Ernestine Schumann-Heink, who sang recently at the Carnegie Hall concert sponsored by the Non-Sectarian Anti-Nazi League to Champion Jewish Rights, which is the organization formed by Samuel Untermeyer, was forced into a rather unpleasant situation as a result of her agreement to sing at this event.

Ezekiel Rabinowitz, the secretary of the League, asked Mme. Schumann Heink to issue a statement to the press expressing her abhorrence of Nazism. This the singer had to refuse to do. Not because she was not in sympathy with such a statement but because her daughter and her daughter's family, are in Germany and the Nazi policy of making it uncomfortable for people whose relatives criticize the Hitler government is well-known.

Mme. Schuman-Heink is herself partly Jewish, and is fond of acclaiming herself "Yiddish." In her early days this famous contralto suffered great hardships and was more familiar with poverty than with fame. Among those who came to her assistance were several Jewish families, and she has never forgotten them. One in particular was the Goldschmitt family, in Hamburg, where Schumann-Heink sang at the opera. The friendship between the two began when one of the Goldschmitt's met the singer at some function and praised her voice. In the ensuing conversation it was revealed that the elder Goldschmitt was blind, and that his loved recreation was music. Schumann-Heink thereupon came to the Goldschmitt's house and gave a concert of her best arias and songs for the blind man.

* * *

THE fantastic things that are sometimes said about Jews even in this day can be illustrated by an excerpt from a pamphlet on childbirth issued not long ago by the Schering Corporation of New York, a medical firm, an excerpt which purports to describe pregnancy and childbirth customs among Jews. It follows:

"There are many rites mentioned in the Bible, but the post-biblical period is here considered. Lailah was the goddess of conception. Two angels were supposed to watch over the fetus. In the daytime, one angel would carry the fetus to Paradise and show him the nice things and in the evening it would be taken to hell to see what happened if he would become wicked. The principal demons that the Jewish people feared were those after the child was born. This was probably due to the fear of sepsis.

"The pregnant woman, in order to avoid miscarriage, could not take hot baths. She could not eat green vegetables, for they would affect the heart of the baby. If she should eat salt food or fat, the child would be dull. But she was obliged to eat small fish and mustard. Also, to prevent miscarriage, they used mare's milk boiled with virgin wax, kneaded and put in a bag of buckskin or of pure linen. This was placed on the navel. Another prescription was the milk of a pregnant ass, to be drunk three days, morning and evening. At the birth, numerous incantations were used during difficult labor. One of them was "In the name of Anael, who hears women in labor, hearken also to this woman, and

let the child come forth in peace and in life—Amen." The magic words, '*kur, kur, kur*' were also supposed to help a lot when spoken to the woman. The Aramic word, '*puk,*' was also widely used. Many complicated purification ceremonies took place after the birth.

"Their birth methods were fairly modern. They had midwives, as well as medical practitioners, and we have records of operations when the child was in a dangerous position or dead."

* * *

IF man is man's worst enemy, the Jew can certainly be the Jew's worst enemy. In Lewis Browne's New book, called trickily: "How Odd of God," the author says:

"We learn almost in the cradle that Jews must think twice as fast as Gentiles to get half as far in the world."

This statement might be found very handy by anti-Semites. If the Jew learns from the cradle that he must "think twice as fast as the Gentile" then the charges that he is always set on outsmarting the Gentile must be true, and it follows that if he is always set on outsmarting the Gentile the methods that he is led to adopt may often, to put it mildly, be far from ethical, and it then follows too that the Jew is an objectionable person and a danger to all the Gentile races.

The conception of the cunning Jew has been deeply enough ingrained on non-Jewish minds by Gentile writers and propagandists: but here it is again projected, and by none other than a well-known Jewish writer and a former rabbi. Is there need for a better authority?

And what truth is there in Browne's words? Do we "learn from the cradle that we must think twice as fast as Gentiles to get half as far in the world?"

Possibly no more ridiculous statement was ever made by an alleged analyst of the Jewish character. Did you, reader of these paragraphs, ever learn from the cradle that you must think twice as fast as Gentiles to get half as far in the world? Is there anyone among your acquaintances imbued with such a conviction?

This writer has occasion to know a number of eminently successful Jews. There is nothing in their careers, nothing they ever said, nothing they ever intimated, that would lead one to think they ever believed that they had to think twice as fast, etc.

This statement is not only ridiculous but it is an evil libel.

The truth of the matter is that there has been a strong tendency among some of our intellectuals to seek every possible alibi for the simple fact that Jews have a greater percentage of persons who have better brains, who are more imaginative, who are more aggressively ambitious than those of other races. Like the Jews of the old ghettos who feared to show openly any marks of prosperity lest they arouse the resentment of their Gentile townsmen, these intellectuals seem to be prompted by a subconscious urge to disguise the natural talent of the Jewish race.

Oppression may have diverted Jews into business and professional channels, but if they have been successful in their endeavors it is because of their ability.

AN OUTLINE of JEWISH MARRIAGE

By DR. LOUIS M. EPSTEIN

The Second Instalment of Dr. Epstein's Fascinating History Of Jewish Mating

NOW that we have already observed the larger outlines of the development of the Jewish marriage institution in the three changes that have taken place, the change from the matronymic to the patronymic family, from the household to the home, and from marriage by purchase to marriage by covenant, we are ready to descend a little closer to our field and notice the characteristic marriage plan and what variations it has taken on in the course of our long history.

We have reason to suspect that in the past as at the present time there were seasons of the year that were accounted favorable to marriage and other seasons that were not favorable. They had to do either with beliefs about nature or with fancies about the spirits: The Romans prohibiting marriage in the month of May, has made the month of June a month for brides to Europeans today. Jews were neither exempt from some of the universal superstitions nor from definite influences from their neighboring nations. Beyond doubt, therefore, the Jews must have had a marrying season or seasons, and other seasons in which marriages were not permitted. These seasons never reached the level of law, for Jewish law does not yield so readily to superstitions; but they were recognized social usages and as such they left behind poorly preserved and scanty records in the literature of the past.

The Bible records a festival in Shilo when the maidens would go out dancing in the vineyards and at these festivals the youths of the tribe of Benjamin would come and snatch wives for themselves from among these dancing maidens. By its connection with the vineyard it is evident that this was a summer festival and traced its origin to more ancient days when the ripening of the grapes was celebrated by legitimate or promiscuous pairing of humans. This festival seems to have survived to the early Tannaitic days, for a Mishna tells us that great festivities were held in Jerusalem on the fifteenth day of Ab and on Yom Kipur, for on these days maidens would go out dancing in the vineyards, attired in borrowed dress and ornament and propose themselves in marriage to the youths who were ornamented with garlands and stood there waiting to pick the delight of their hearts. We are uncertain as to the nature of the Yom Kipur celebration in that connection, but it is evident to us, as it is even accepted by the Talmud, that the fifteenth day of Ab celebration was the continuation of the mating festival recorded in the Bible at the time of the ripening of the grapes.

A season when marriage is prohibited is not recorded either in the Bible or in the Talmud, except on Fast days and holidays. Yet, we are heirs to a tradition that marriage is prohibited during the period between Passover and Pentecost. This tradition is certainly older than our records indicate. The Geonic authorities know it as an established prohibition existing prior

to their time. To them goes the credit of evolving a very artificial reason for the prohibition, namely as a token of mourning for the death of most of the disciples of Rabbi Akiba. Some believe that it represents a Jewish adoption of the Roman prohibition of marriage during the month of May. But it is not improbable that this period of abstinence goes back to a much older time when by the same token as marriage was encouraged at the end of the harvest period it was discouraged at the beginning of it, both constituting a tribute to nature and necessitated by agricultural conditions.

Next to the marriage season, the marriage age deserves a bit of attention. The Orient has an unbroken tradition from earliest times to marry off girls at the age of puberty, that is, in their twelfth year. That tradition is evident in the Bible as it is in the Mishna and Talmud and post-Talmudic records. Yet, the tendency was to marry girls at even a younger age. The Talmud has so many laws that imply the girl's marriage at a younger age than twelve, that one wonders whether it was not the rule rather than the exception. There is an old institution of Mi'un, that is permitting the girl to leave her husband when she attains her majority if as an orphan she had been married by her mother and brother. The Talmud also has a law giving the girl full independence if she was divorced from her husband while she was still a minor. She is called, *Ytoma behaye ha'ab*. The Talmud further teaches that at the age of three and one day, a girl may be acquired in marriage by means of cohabitation, and permits contraception because pregnancy might endanger her life. Yet one girl tells the Rabbi that she was married at the age of six and became a mother at the age of seven and was sorry that she had not married younger. Child marriage continued both in the Orient and the Occident in post-Talmudic times despite an occasional voice of protest that was heard. The first protest was that of Rav in Babylonia in the third century, who taught that it is prohibited to marry a girl before she is of age and can give her consent to her parents' choice of the groom, and the last protest was a prolonged and as yet unsettled controversy about child marriage raised by the new Yishuv in Palestine before the Beth Din. Some rabbis of the middle ages, though agreeing in principle with Rav, that child marriage be prohibited, declared that conditions did not favor that prohibition because of the uncertainty of the morrow for Jews and the father who would not marry his daughter at a tender age might not have the means later to marry her respectably. Child marriage is still continued in the Oriental countries, but in European countries, in the last few generations, the marriage age for girls has been advanced from puberty to her legal majority, falling somewhere between the ages of eighteen and twenty-one.

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HE marriage age for boys has had a wider span of variation than that of girls. The Bible records marriages of men at the ages of forty and over. The age of thirty to forty, is recorded in a Palestinian midrash as the usual age for the marriage of men. Philo Judaeus divides human life in seven-year periods and assumes that marriage takes place in the fifth period, that is, between the ages of twenty-eight and thirty-five. The Mishna records a lower age, that of eighteen, as the marriage age, yet one cannot be sure whether it is not merely intended as a statement of the impropriety of marrying earlier, for the Mishna knows also of marriage of boys before they reached their age of puberty.

In general, it should be said, that the marriage age for man in Palestine was rather late. Babylonian conditions favored early marriages for men. Beyond twenty, a man was cursed by God for being a bachelor. Sixteen was an appropriate time for marriage but fourteen was better still. Best of all is marrying boys at about their puberty age. While in Palestine social usage required that the boy have acquired a trade or profession and have done most of his schooling before marriage, in Babylonia the training both for a gainful occupation and for Torah was left until after marriage. Post-Talmudic history records a conquest for the Babylonian tradition, both in the Orient and the Occident, with early marriages for boys as well as for girls, with the additional detail even of permitting the married boy to pursue his studies or learn a trade after marriage, either at the expense of the father or at the cost of the father-in-law. Since, however, the father-in-law was always more anxious to marry off his daughter than was the father to marry off his son, he stood at a disadvantage in the marriage bargain and finally had to assume the burden of giving his son-in-law an education in Torah or a gainful occupation at his expense, and out of that arose the institution of "Kest," or an assurance of maintenance for the pair for a number of years after the marriage, which has played such a prominent role in the development of Jewish scholarship in the past decade.

AT the proper period of the year and at the proper age of the pair, the families on both sides went seriously about the business of marrying off their children. Now, what was that business and how was it carried out? Maimonides says that in the remote past, or as he puts it, before the giving of the Law, there were no ceremonies connected with marriage. A man would meet a woman in the street and if they agreed together he would take her into his house and live with her as husband and wife. Nothing is further from the truth than this statement by this great teacher. Never since marriage became marriage was there a time when it was devoid of socially recognized and sanctioned forms and ceremonies. It is only a question what the ceremonials were, and the Jewish people naturally had ceremonials of their own going beyond the period of Sinai.

The general structure of the Jewish marriage ceremonial falls into three divisions: Shiddukin, Prusin, and Nisuin; or engagement, Betrothal and Nuptials. The Bible does not know of the Shidduk as part of the marriage ceremonial. It knows, of course, of mar-

riage negotiations carried on by the parties on both sides or their representatives, but these negotiations have no official sanction and are accompanied by no significant ceremonies. They are simply the routine of any transaction in which two parties have to agree to a common proposition. The term Shaddak employed for marriage negotiations, is found in the Mishna, and therein one might find evidence that in Tannaitic times it had already received special recognition as part of the marriage institution. Its official character and antiquity is further attested to by the fact that the Hillelites ruled that the Shidduk negotiations may be carried out on the Sabbath. But as yet we know of no definite ceremonial connected with that event. Shiddukin gained in popularity and in social recognition at the end of Tannaitic days, so that Rav, among the earliest Amoraim, made it compulsory in every marriage at the threat of flagellation. The ceremonies connected with it are not very clear, but the parties met, exchanged offers, "How much do you give with your son, how much do you give with your daughter?" concluded by a binding promise or the formal "Kinyan" or manner of conveyance, or most often by the writing of a deed which the later Tannaim, it is suggested, called Shtar Erusin Unesuin, the Amoraim called Shtar Pesikatha, or Sympon, and post-Talmudic teachers called Shtar Shiddukin or Tanaim.

AS long as betrothal and nuptials were yet customarily separated in time, as we shall see later, the shiddukin was naturally very close in time to betrothal, sometimes followed immediately by Kidushin. In that case, a special shiddukin feast was not necessary. The feast was the betrothal feast and the Tanaim contained the terms of the Ketubah, which would be made out at Nuptials and the date of the nuptials. But when in the course of time betrothal and marriage were solemnized together, then the Shiddukin became prominent on its own accord. A shiddukin feast became customary, equal to our engagement party, an engagement period became customary with definite restrictions as to the length of time and as to intimacy between the couple. The Tanaim set forth an agreement between the parties to marry on a certain day, to give certain gifts, and contained guarantees for the carrying out of these terms by assuming certain fines and penalties, called in Talmudic Hebrew, Knass. Therefore, the Shiddukin feast came to be designated as the "Knass-mahl" and the couple engaged as "Ver-Knast." The engagement was confirmed by the attest of witnesses to the Tanaim, the good wishes of the guests among whom were present leading members of the community and the breaking of the plate in great merriment.

Of course, the most prominent figure at the Shidduk is the shadkan, or marriage broker. Despite the many jokes and much of the venom poured out upon him, he is not a useless creature in God's world. When direct proposal by the groom and acceptance by the bride was impossible due to paternal authority and to the tender age of the couple and to the social restrictions against the free meeting of the sexes, an intermediary in marriage arrangements was a real necessity. It may have been one of the relatives or a friend of the

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RENOVATING FATHER

By B. KOVNER

MY brother-in-law, Chaim Fishel, had an old snapshot of his father. He took it to a photographer to have it enlarged. He asked how much it would cost.

The photographer looked at the film and inquired:

"How would you like to have your father done, in colors or plain?"

"I want him done in the best way possible, but it must not cost me much," my brother-in-law replied. "But the main thing I want is that he should come out exactly as he was and that I should recognize him. I've had no more than one father although my mother had three husbands."

"If you want a good looking father made, one that you would not be ashamed of, it will have to cost you \$30," said the photographer, "not a cent less."

When my brother-in-law heard the price he became very excited and cried: "Are you crazy? \$30 for such a poor father! How much would I have to pay if my father were one of the Rothschilds?"

"I would ask you for the same amount," said the photographer, "a father is a father; it makes no difference poor or rich. But your father is different. Look at his beard! To make such a rabbinical beard is not an easy thing. It will take me at least a half a day. It is not a beard it is a broom. Why do I say a broom?—it is a bush, a jungle."

"How much will you charge me without the beard?" asked my brother-in-law.

"Without the beard it will cost you \$6 less, that is, \$24," answered the photographer.

"If so, then make him without the beard; but see that you make a good likeness," added my brother-in-law. "Anyhow beards are not in style now. But you will let him have this mustache? It wouldn't be father without it."

"Bah!" exclaimed the photographer, making a sweep with his hand through the air, "a father is a father with or without a mustache. If he loses the beard he does not have to have a mustache either."

"Then he'll look like an actor," protested my brother-in-law.

"What of it? Is not an actor a human being?" exclaimed the photographer.

The photographer's words impressed my brother-in-law. He pondered.

"If you'll make it \$2.00 cheaper," he said, "then you can leave out the mustache also."

The photographer agreed.

"Then I'll only have to give you \$22 when my father is finished?" asked my brother-in-law.

"Exactly," the photographer answered.

My brother-in-law wrinkled his forehead, half closed his eyes and thought: "perhaps there is a way of saving

a little more?" And examining the snapshot he came to this conclusion: if no beard and no mustache why should father have the skull-cap he wore?

"Listen," he said to the photographer, "if you'll take off another \$3.00 you may take off father's 'yarmelke' too."

"I think he'll look a great deal better without it," observed the photographer.

My brother-in-law was very much pleased that he could find means to make his father better looking and at the same time save some money.

"I wish something else could be removed from father," he said to himself, and looked at the snapshot again. Suddenly a new idea struck him.

"How would it be if you'd take off one of father's ears?" asked my brother-in-law.

"If you want it, why not! Where is it written that a father must have two ears?"

"How much will the reduction be for an ear?"

"Not much."

"But, how much?"

"Well, 50 cents."

"Only 50 cents for such a big ear?"

"I can't allow you any more," said the photographer. He swore by his wife and children.

"All right, all right!" said my brother-in-law; "let it be as you say."

My brother-in-law once more studied the snapshot as though it were a mystery, and after some minutes he said:

"Don't you think the second ear could be taken off too? Father wouldn't look so well with one ear only. Either both or none at all. Am I right or not? If you'll allow me another 50 cents you can take off the second ear too."

"I am satisfied," said the photographer. "I'll have your father ready in a week's time."

"You need not be in such a hurry," replied my brother-in-law. "Take your time. All I ask is that it should be a good likeness."

My brother-in-law lit a cigarette, inhaled, blew out a cloud of smoke through his nostrils and said to the photographer:

"Do you know what I would like you to do?—take the wrinkles out of father's forehead. They make him look old and broken down."

"That is a trifle. I can do it in ten minutes, but—"

"But what?"

"I am thinking that if I remove the skull cap your father will remain bareheaded—I mean with a bald spot."

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CENTER NEWS

DR. DAVID TANNENBAUM AND REV. DR. LOUIS I. NEWMAN TO PREACH AT SHEVUOTH SERVICES MAY 20th and 21st

Shevuoth Services will be held in our Main Synagogue this Saturday and Sunday evenings, May 19 and 20, and on Sunday and Monday mornings at 8:30 o'clock.

The speaker on the first day of Shevuoth, Sunday morning, will be Dr. David Tannenbaum, who will speak on: "The Law of Self Defense." Dr. Tannenbaum is a member of the Center Institute of Jewish Studies for adults and a member of our Governing Board. He was formerly the chairman of our Forum and Education Committee and of the Center Academy.

On Monday morning our guest preacher will be Rev. Dr. Louis I. Newman, the Rabbi of Temple Rodeph Sholom, one of the largest and most influential Temples of this city. He is a brilliant orator and has won for himself many friends in our own community for the fine messages that he delivered from our pulpit in the past. Dr. Newman will speak on the subject: "The Mission for Which Jews Suffer."

The sermons on both days will be preached at 10:30 o'clock. Yizkor, or Memorial Services, will be recited on Monday morning before the sermon.

Rev. Samuel Kantor will officiate.

HEBREW SCHOOL PARENT-TEACHERS ASSOCIATION TO HOLD CLOSING MEETING TUESDAY EVENING, MAY 22

The final meeting of the Parent-Teachers Association of the Hebrew School of the Center will be held on Tuesday evening, May 22nd, at 8:30 o'clock. An interesting program has been arranged. The Intermediate Dramatic Guild, under the direction of Mrs. Miriam Abramson, will present two plays. A musical program, consisting of violin and piano selections, will be rendered by Mr. and Mrs. Kritchefsky, and several selections will be rendered by Miss Sylvia Fleischman. Refreshments will be served.

It has been found by the Principal and teachers of the school that the children of those parents who take an active interest in the cultural, educational and social program of our organization, do one hundred per cent better work than those children whose parents are rather indifferent to what is going on in the school and in the Parent-Teachers Association. Since the children who attend Hebrew School carry an additional amount of work, it seems to us that the parents should encourage them and make their work more interesting by acquainting themselves with what is going on in the school.

This meeting of our organization will celebrate the third anniversary of its existence. Membership in this group has been increasing steadily, and it is hoped that

during the coming year more parents will take an active interest in our work and in the opportunities offered for adult education.

MEN'S CLUB NEWS

The Men's Club met on Thursday evening, April 19th and afforded a night's entertainment and pleasure to some three hundred of our members.

The closing meeting of the Men's Club is set for May 24th, and this time, due to the many numbers that we have arranged to present, the meeting will of necessity have to commence at 8:30 sharp. The committee promises to present a program of fun and surprises and is sure that the results obtained will surpass even those of our past meetings. Dr. Sims, the funster king, will be master of ceremonies.

Jeanne Alexandria, the Chicago Civic Opera Star, has consented to be present. Paxton, the well known mind-reader, will leave his impression on you. Leon Kair-off, world known character singer, needs no descriptive announcement. Lloyd Mergentine, the coming George Gershwin, will surely bring forth tremendous applause by his marvelous harmony at the piano. Several other stars will also be with us.

If you want to really spend an evening worth while, then come to the Center Thursday evening, May 24, not later than 8:30. We are preparing refreshments for the largest crowd yet, for this is our last meeting before the summer, and we want to make it a good one. Of course, door prizes will again be given to those holding the lucky numbers.

CENTER ACADEMY OPEN TO VISITORS

On Tuesday afternoon, May 22nd, from 1 to 3 o'clock the Center Academy class rooms, studio and shop will be open to visitors.

People who are interested in modern schools are planning to attend during those hours for this will give an opportunity to view the entire school in action.

After the close of school tea will be served by the Parents' Association. Miss Brennan and the teachers will be present to answer questions about the school.

You are urged to attend and become acquainted with this interesting activity of the center.

GYM AND BATHS CLOSED ON SHEVUOTH

Due to the intervening Shevuoth Holiday the Gym and Baths will be closed on Saturday evening, May 19th and on Sunday and Monday, May 20th and 21st.

You Are Invited to Attend the
OPEN HOUSE and TEA

of the
CENTER ACADEMY
 of the
BROOKLYN JEWISH CENTER

Tuesday, May 22nd, 1934

from 1 to 3 P. M.

All Class Rooms Will Be Open for Inspection

CENTER PLAYERS TO PRODUCE "THREE CORNERED MOON" IN FALLSBURG

At the invitation of the management of the Flagler Hotel, of South Fallsburg, N. Y., the Center Players will present "Three Cornered Moon" at their hotel during the Decoration Day week-end.

This play was successfully produced recently under the leadership of Mr. Phil Gross. Plans are being made for repeat performances of the play at the Center in the Fall.

INTERMEDIATE DRAMATIC GUILD TO GIVE PERFORMANCE

Plans are being made for a performance of the Intermediate Dramatic Guild which will take place in the auditorium of the Center. The production will include "Yesterday" and "Upstage," under the leadership of Mrs. Miriam Abramson. The exact date of the performance will be announced later. Admission will be 15 cents for children and 25 cents for adults.

EXPRESSIONS OF CONDOLENCE

Our sincere expressions of condolence are extended to Mr. Fred Kronish, of 1333 President Street, upon the death of his beloved mother, Mrs. Miriam Kronish, on May 4, 1934.

We also extend our heartfelt condolences to Mrs. Louis Weinstock, of 135 Eastern Parkway, upon the death of her beloved mother, Mrs. Fannie Dubowy, of Newark, N. J., on May 11, 1934.

THE SABBATH

Kindling of Candles at 7:30 o'clock.

Friday Evening Services at 6:15 o'clock.

Sabbath Morning Services (Parsha Bamidbar) will commence at 8:45 o'clock.

Rabbi Louis Hammer will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 7:45 P.M.

JUNIOR BOYS AND JUNIOR GIRLS

Jerome Kurshan was elected vice-president, Eugene Kohn, sergeant-at-arms, and Irwin Davis, secretary of the Junior Boys' Club. Nat Horowitz and George Horowitz were elected to membership.

A recently conducted popularity contest revealed some illuminating results, to wit: the most popular girl in the Girls' Club is Natalie Bailey and the best sport Mildred Teitelbaum. Of the boys, Jules Weiner is considered the best dancer, Jerry Kurshan the most talented and Herbert Simon, the gentleman par excellence. Of course the most popular boys are Herbert Simon and Felix Feldman.

To celebrate the long awaited results of the contest both groups, boys and girls, attended the play, "Three Cornered Moon," at the Center. For the remainder of the season the boys are planning a boat ride and a trip to Steeplechase. Meetings of the boys will hereafter be held with the girls inasmuch as Mr. Bluestone, the leader of the group has resigned in order to accept the executive directorship of the Ocean Parkway Jewish Center.

**YOUNG FOLKS LEAGUE DANCE—
SATURDAY EVENING, MAY 26th**

The Young Folks League of the Center will close its social season with a Spring Dance to be given on Saturday evening, May 26th, at the Center. All young folks of the Center are requested to please reserve the date and arrange to attend this important function.

JUNIOR LEAGUE DANCE—MAY 29th

The Junior League of the Center, having enjoyed a successful season to date, is tendering a Summer Formal to be held on the roof of the Center on Tuesday evening, May 29th.

Tentative plans for a Boat Ride closely followed by a roof garden dance in June will conclude the season.

Members of the Junior League and their friends are urged to reserve the date and come to the Summer Formal on May 29th.

"THE PEPS"

The "Peps," the Girl's Junior Club (though truthfully, they are no longer Juniors) are beginning to bring a most successful season to a close. However, they are reluctant to close anything. The summer heat instead of wilting them, gives them vitality. The proof of this is their energy and activity.

They are starting to gather their literary material for the final edition of the club's newspaper "The Pep Rally." We all feel that the publication of this paper is a splendid achievement.

During April the club had a very entertaining personality, first and second prizes going to Irene Kantor, and Gladys Hammer, respectively. There was a joint Lag B'Omer party which was very enjoyable.

The activities for the month of May will include a theater party, a visit to the Center Bazaar, a Shavuoth celebration, and a closing Boat Ride.

The club meets every Saturday night, at 8:30 P. M.

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Berner, Miss Gertrude

Residence—1420 Carroll Street

Proposed by Aaron Stern

Buchman, Morris

Married

Residence—563 Eastern Parkway

Proposed by Joseph M. Schwartz

Feit, Charles

Unmarried

Student

Residence—641 Snediker Avenue

Proposed by Abraham Feit

Gray, Milton

Unmarried

Cotton Goods

Residence—1459 President Street

Business—97 Fifth Avenue, N. Y.

Proposed by Isidor Gray

Halpern, Ira A.

Unmarried

Residence—1540 Union Street

Proposed by David Halpern and Samuel Stark

Lewis, Nathan

Unmarried

Lawyer

Residence—1146 President Street

Business—11 Park Place, N. Y.

Proposed by M. Mendel Schachne

Mackler, Alfred D.

Married

Wines

Residence—514 Montgomery Street

Business—215 Fourth Avenue, N. Y.

Proposed by Louis Wolff

Nelson, Louis

Married

Moving Picture Theatres

Residence—57 Herkmer Street

Business—1010 Thirteenth Avenue

Proposed by S. Strausberg

Worobow, Harry

Unmarried

Towel Supply

Residence—336 Quincy Street

Business—74 Beadel Street

Proposed by Harry Alpert

The following has applied for reinstatement as a member of the Center:

Berkson, Bert S.

Married

Accountant

Residence—280 Crown Street

Business—692 Broadway, N. Y.

Proposed by Myles Levinson and I. Lowenthal

Hoffman, N.

Married

Residence—537 Crown Street

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RENOVATING FATHER

(Continued from Page 13)

How will that look?"

"A good thing you thought of it in time," rejoined my brother-in-law. "He will look strange, won't he?"

"Well, what shall I do?"

"Put some nice long hair on his head, a bit curly. That will make him look intelligent and respectable," suggested my brother-in-law.

"But that will cost you \$7.00 extra," said the photographer, "someone else I would charge \$10, but since it is you . . ."

"Listen," broke in my brother-in-law blowing out another cloud of smoke from his mouth, "I won't bargain with you, I am not a woman from Hester Street. I'll give you your price, but you must take the spectacles off father's nose; they make him look like a *melamed*."

"At the same price? No I can't do it."

"Don't be stubborn. If you do a good job I'll give you my mother too."

The photographer considered. Finally he agreed and my brother-in-law gave a deposit of \$10, took a receipt and walked out. Shortly after he returned.

"I am sorry," he said, "I forgot to tell you that when you do father's nose I would like you to straighten it out a little bit—I mean to take off the hook from the bottom. Don't forget, please."

"O. K." said the photographer.

Two weeks later the enlarged photograph was brought into my brother-in-law's house. The children thought no one had such a better-looking grandpa, and they did nothing but stare at the photograph. The elder son, Bernie, had only one fault to find. In his opinion grandpa ought to have worn a straw hat and smoked a cigarette.

My brother-in-law was delighted. "I don't recognize him"; he kept on saying. "He is not the same father he was! It is remarkable how he has changed! He looks thirty years younger! If I were not sure that I am his son I would think that I am his father."

"I don't know!" repeated his wife, "he does not resemble you at all. He looks more like an opera singer, a Martinelli, than your father."

My brother-in-law expanded with pleasure. He felt like pinching his own cheeks for sheer joy. Like a Martinelli?

The following day he went to see the photographer and brought out a snapshot of his mother.

"Make her over too," he ordered. "Make her like a Tetrizini!"

THE AMERICAN GOVERNMENT AND THE NAZI PERSECUTIONS

(Continued from Page 5)

was finally announced in order to avoid flaying by the Courts, which it had so richly earned, there was no apology offered for the long-continued blunder, or worse.

Worse still, and to cap the climax of favoritism to the law breakers, and of ill-will and injustice to our merchants and consumers, the ruling actually provided that all these transparent frauds may continue unabated another three months, and they are being so continued against our emphatic protests, instead of sending back the fraudulently stamped, German-made goods.

During those three months these cheats are thereby given the license to flood and stock up our country with sufficient of this fraudulent merchandise to the detriment of our own merchants, in fraud of our consumers, to last for years. The right thing to do would be to return or destroy every piece of it.

My final plea, when all else failed, that the tender consideration extended to these deliberate cheats be reduced to 30 days as to German goods, was rejected. A more ruthless, wilful, defiant record of violation of our laws that these officials are sworn to enforce and disregard of the rights and interests of our merchants and consumers would be difficult to imagine. I recommend it to the earnest and immediate attention of Congress for action.

The Treasury Department has been deliberately guilty of indefensible conduct. Its plain duty was from the beginning to refuse entry to this contraband merchandise. What it is now daring to do is to permit its unrestricted entry against protest in defiance of the law as declared by itself. Where does it get any such power to over-ride the laws of its being, and to set up as a law unto itself for the benefit of German industrial pirates, thus assisting them to prey upon our consumers?

Whilst Germany professes itself unable to pay American creditors, or German-American bondholders who subscribed because of their love for and faith in their fatherland, the interest on their debts, it is able to find the tens of millions that it is squandering in the most far-flung international propaganda campaign ever waged, even in time of war, to suppress and manufacture news. There is twice as much space, day by day, in our American papers devoted to cables inspired by the German Government as is given to the combined news of the rest of the world.

We have at last learned the priceless lesson that the use of the peaceful weapon of economic sanctions through the boycott can be made as effective as war itself against a country that brutally and without provocation or excuse tramples upon and outrages mankind's fundamental conceptions of civilization. That is in itself well worth fighting for. Let us one and all keep up the great work until no people will again dare defy the united judgment of mankind.

CENTER BOY SCOUTS ARRANGING PARENTS' NIGHT—JUNE 4th

The Boy Scout Troop No. 131 of the Center will close the season's activities with a Parents' Night and Play which will be held in the auditorium of our building on Monday evening, June 4th. Awards will be made of the honor medals and honor cup.

A Singer in Israel (Continued from Page 9)

Once R'Meyer came away from an important transaction with 1,800 roubles in his wallet. A little later he missed the money. It was a serious loss and within a few minutes everyone in the neighborhood knew that R'Meyer Raskin had lost 1,800 roubles. The news reached his wife. She immediately went out to look for him and found him in the centre of a crowd of commiserating neighbors.

She pushed her way through the people and asked what was the matter. Her husband told her. She turned calmly to the crowd and said, "Why are you standing here? R'Meyer can afford to lose this money. Come—," she held out her hand to her husband. The crowd parted and she led him home. There she unconcernedly ordered the maid to put on the samovar, and by her very negation of any calamity raised her husband's spirits.

After his mother's death, young Raskin went to Switzerland, Russia and England to study. At the age of fourteen he wrote a poem in Russian about a girl with whom he had fallen in love at thirteen. This was published in the Petrograd newspaper, "*Novosty*." He finally settled in England, receiving his main education at the Leeds School of Arts, Science and Literature.

At about this time he met a young woman of 17, who was thereafter to be known to him as "Gitte." She was the descendant of generations of rabbis, and her father was a noted Hebrew scholar, R'Israel Chaizer ("The Interpreter") Seligman. She had come to visit her brother in England and so Raskin made her acquaintance. He was at that time nineteen but they married, and as to the future, Raskin said to her: "We will form a society. If you will permit me, I will be the chairman, and you will act as treasurer. How many members our society will have I do not know." And to this day Raskin goes into raptures over the efficiency of his

treasurer.

His first paying position was editing a Yiddish paper, and then he was appointed an inspector for the health department.

Many of Raskin's poems were published in the Yiddish supplement of the *Jewish World*, a publication to which Peretz, Frischman, Sholom Aleichem and Sokolov contributed. A professor at the University of Leeds encouraged him to write poetry in English, and since the publication of "Songs of a Jew" he has written mainly in this language.

About twenty years ago, Raskin came to this country and some time later, as an ardent Zionist, he became associated with the Jewish National Fund. It is in connection with the work of this organization that Raskin can be seen on platforms from one end of the United States to the other, his romantic figure making a dramatic appeal to the eye, while his fluent and poetic oratory urges his hearers to greater efforts for the up-building of the homeland in Palestine.

Raskin's personal life has been a very happy one—"I have lived in a world of beauty," is his favorite phrase—except for one tragedy, the death of his son Albert. This young man was a talented physician, becoming assistant professor of medicine at New York University at the age of 24. He was one day lecturing before his class and demonstrating with a dog under experiment, when the dog sneezed in his face. He later developed symptoms of what seemed like a cold. To the anxious inquiries of his mother he replied that he had examined the dog and found him well. But within a short time the infection developed into a more serious ailment and as he was driving home in his car he was suddenly seized with a constriction of the throat. He toppled out of the car to the street, and before help could reach him he was dead.

Charting the Bible (Continued from Page 7)

III.

THE WORLD IS GOOD

What is the attitude towards the universe that the Bible assumes? Five times in the first chapter there occurs the statement, "And God saw that it was good." This world is not a vale of tears in which man is doomed to suffering and torture. God created a good world for the enjoyment of man. He placed him in a Garden of Eden, a Paradise, and told him to eat of all the trees of the garden. Only one thing man was asked to do: to control his animal passions, to obey the Divine Will.

IV.

THE SABBATH SANCTIFIES MAN'S EXISTENCE

The fourth and last fundamental element of the creation story is that the Sabbath hallows man's life. While among the ancients no consideration was shown to laborers and slaves, who toiled incessantly until they fell from utter exhaustion, the Jew proclaimed the Sabbath as a sacred duty. Man must rest from his labors at least once in seven days. Not only the free man, but the

slave and even the beast of burden. But man is supposed to do more than rest physically. The Sabbath is a day sanctified by God Himself. It is given for the purpose of spiritual re-creation. Man on that day is to indulge in the life of the spirit. He must pray and study and develop himself mentally and spiritually.

This idea of the Sabbath was later elaborated into the idea of the Sabbatical Year (*Shemitah*), which was an attempt to establish social justice by the equalization of wealth and by a more equitable distribution of worldly goods.

These, then, are the fundamental moral and religious truths of the story of creation. It matters not *how* the world was created or *how long* the process of creation took. Whether the day was a "Yomo shel Hakodosh Boruch Hu" (a thousand years, cf. Psalm 90), or of longer or shorter duration, in no way detracts from the truth of those principles. Some of our sages in the Midrash suggest an evolutionary process when they remark that "The Almighty created worlds and destroyed them"

(Continued on Page 19)

until He created one which met His approval. Rashi, the great commentator, tells us that "The Bible should not have begun with the story of creation but with the twelfth chapter of Exodus," for the importance of the Torah lies in its Mitsvos (its ethical and moral commands) and this is the first mitsvah.

From all this we may gather the idea that the manner of creation, the time and duration of creation, are of secondary importance. The real purpose of the first chapters as well as of the rest of the Bible, is moral instruction and spiritual guidance. In that respect, our Torah has been for three thousand years the beacon light which illuminated the path of mankind in his search for a better and finer world.

CENTER ACADEMY PARENT-TEACHERS MEETING MAY 23rd

The next meeting of the Parent-Teachers Association of the Center Academy will be held on Wednesday evening, May 23rd, at 8:30 o'clock. Election of the new Board of Trustees will take place at this meeting.

JOSEPH PRENSKY (Continued from Page 4)

of the institution all those who came to worship in our Synagogue.

There was no appeal for funds which he did not lead with his own substantial contribution and in which he did not take an active part. Once he became interested in an organization or a movement, it was a foregone conclusion that he would work for it, heart and soul. No one resented his continual solicitation for innumerable causes. Whether one liked it or not, he "could not refuse Prenskey." His magnetic personality made one give freely, simply because Mr. Prenskey solicited his contribution.

The roster of the institutions in which Mr. Prenskey participated is a very long one. Years ago he became interested in the educational and religious life of the community in which he lived. He took an active part in the raising of funds for war sufferers and in providing funds for the poor of our city through the Federation of Jewish Charities. He was the soul of the movement to give our girls a Jewish education by helping to organize and maintain the Hebrew National Schools. Later when an attempt was made to control the Kashruth in the Eastern Parkway section, Mr. Prenskey, practically alone, maintained the local organization, arranging dinners, meetings, and soliciting contributions towards its support. He was the backbone of all Zionist endeavor in the community. He delighted in the help he was able to give but was most happy when he succeeded in making others give to the causes that were dear to him.

The Brooklyn Jewish Center, together with the entire Brooklyn Jewry, mourns his passing. He was a symbol of the real Jew, a type rare to find.

May his devoted wife, his sons and daughters, and his relatives find consolation in the fact that their great loss is shared by all of us, and that we all mourn the passing of this saintly Jew—Joseph Prenskey.

—J. G.

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An Outline of Jewish Marriage

(Continued from Page 12)

family who acted in that capacity in a non-professional way. That non-professional Shadkan was known in Talmudic and Midrashic days and was called the *Sarsur*. But the professional Shadkan made his first appearance sometime between the 12th century and, thank Heavens, he is still with us doing much good and not a little harm. His profession is recognized by Jewish law and his fee is determined by usage according to the amount of dowery involved in the match and according to the distance between the residence of the groom and that of the bride.

○ NCE we have emerged from Shiddak, we are now ready to notice the betrothal ceremony. The betrothal is the oldest part of the marriage ceremony and legally it is the most important part of the marriage bond. The betrothal is known in the earliest part of the Bible and upon it is based the husband's right of ownership of his wife. Since, as we have said, it is the oldest part of the marriage ceremony, it may well be assumed that at one time it was the whole of the marriage, combining engagement, betrothal, nuptials, all in one. This brings us back to the time when people did all their dealings in cash, exchanging object for object and delivery on the spot. A postponed marriage after the betrothal had been held implied dealing in credits or in futures. That was not known

to the ancients. Hence, after some preliminary negotiations corresponding to shiddukin, betrothal and nuptials came together as one process, that is, the bride price was paid and the bride was delivered to the groom or the bridal chamber. Certain formalities accompanied this primitive marriage, constituting a series of festivities for a duration of seven days. They began with the procession of the groom to the bride's house, attired in regal manner, with a crown on his head, accompanied by his comrades, marching to the strains of folk-song and dance and followed or preceded by a merry throng of torch-bearers until he reached the bride's home. A lavish and joyous reception met him at his entrance. Parents on both sides, relatives on both sides, the elders, the community at large, were all there. Formulae of betrothal were pronounced on both sides, one for the giving of the bride the other for taking her in marriage. The bride price was paid by the groom's father to the bride's father or brother. Whereupon the bride was brought in luxuriously dressed and veiled according to the manner of the day and in the midst of the throng of guests presented to the groom. He then spread his cloak over her, both as a sign of acceptance, ownership, and mastery, and as a sign of sexual right over her. Eating and drinking, blessings, and presents followed. Then the bride was settled in her bridal

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chamber, especially ornamented for that purpose, wherein was a bed, perhaps with a canopy over it, and thereto the groom was led for the consummation of the marriage. The seven days of feasting followed with banquets and merriments both as a celebration of the marriage and as farewell to the bridal pair. At the end of the seven days a very imposing procession took place with bride and groom being led back, perhaps here too under a canopy, to the groom's house amid song and cheer and torches. If an ancient living in those days knew at all the difference between betrothal and nuptials, he probably would describe the period when the groom is in the bride's house as betrothal and that when the bride comes to the groom's house as nuptials.

BUT, naturally, it took some time before he analyzed a social phenomenon of this kind that was essentially one marriage ceremonial. He came upon this analysis later on, probably around the seventh century. At that time, there was quite a bit of international rubbing of shoulders between Jews and non-Jews. Commerce and commercial methods found a path into Judaea. The commercial deed as well as the idea of buying and selling on credit and on futures made their appearance among the Jews, both in ordinary commerce as well as in marriage. From that time on the Jews knew of the marriage contract, the Ketubah, and they learned also of the possibility of paying down the purchase price for a maiden for future delivery. This was a helpful innovation for grooms who lived far away from their brides and especially for those who may have conceived a love for a maiden before she was ready to assume marital duties. From then on, betrothal and nuptials had to be consciously distinct from each other.

IT did not necessarily alter the ceremonials, but it established the distinctiveness of the betrothal and the nuptials. The whole ceremony was a betrothal ceremony, the home-taking was the nuptial ceremony. To be sure, the consummation of the marriage, in the original plan belonged to the betrothal ceremony. That we find distinctly in the Book of Tobit and that has remained in the original formula of the first Mishna of Kiddushin, and that has lingered as a perverted custom in later days in the province of Judaea. However, where the bride was too young for sex life, and where, therefore, the home-taking was to be postponed for a long time, the consummation of the marriage had to be performed in symbolical manner only and that was done either by the spreading of the mantel, or by a bridal pedestal covered with a canopy upon which bride and groom were seated or by "Yihud," or perhaps by some other gestures as yet not known to us. At this time, the betrothal period may have been only the seven days of festivity, or as in the case of Tobit fourteen days of festivity, or it may have been a prolonged period until the bride was of age and ready to leave her parents' home.

It was not unnatural that credit dealing became popular in the course of time, so that the average betrothal in early Tannaitic days was a credit betrothal, that is, contemplating nuptials at some future time. In fact, common usage generally required a period of one year to elapse between betrothal and nuptials. Rab-

(Continued on Next Page)

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binic teaching distinctly prohibited intercourse at the betrothal or during the betrothal period. The bride was in an anomalous position. She belonged to her husband yet was under the authority of her father. She is a married woman, yet has no husband. To tell the truth, the law itself was confused about her. But one thing is certain, that under these circumstances betrothal lost a great deal of its social significance. Legally, it still remained the all-important moment in the marriage scheme, but socially it meant less and less as time went on. The festivities were reduced to a minimum, just an optional single betrothal feast, the giving of the symbolical coin or ring or what not, pronouncing a blessing composed at about that time, drinking down a cup of wine with it and the festivities were at an end. Even the Ketubah was postponed to nuptials. It went so bad with betrothal that the groom himself did not find it necessary to come but sent his proxy instead.

As a result, the next natural thing happened. Betrothal now ran to join nuptials once more after it had been left alone in the marriage program for centuries. At the end of the Geonic period it still had its own formality but was solemnized often on the same day as the nuptials with a great part of the day intervening between them. At the time of Rashi, it was already combined with the nuptial ceremony into one. The reason given is that thereby the expense of an extra betrothal feast is saved. This has remained our custom today, betrothal being represented by the first cup of wine with two short benedictions recited over it which is followed by the giving of the ring and the pronouncement of the marriage formula, nuptials being represented by the second cup of wine over which seven blessings are recited and at the conclusion of which the glass is broken.

THE nuptial ceremony began as an adjunct to the betrothal ceremony, as we have already seen. During that period we have no special formalities to record for the home-taking of the bride, except the festivities at the conclusion of the seven days feasting culminating in a bridal procession, amid torches and songs, taking the bride to the groom's house. When the nuptials and betrothal parted company, then the great event in the marriage scheme was the nuptial ceremony. The bride in her parents' home was seated on a regal throne, perfumed and bedecked and surrounded by her virgin friends. A feast was held for the members of the family and the community at large and from the feast the procession started to take the bride to the groom. The procession was pompous and lavish with torches and songs and dancing while barley and nuts were scattered in front of the crowd. It was to be a community procession, for every one was duty bound to join, not to speak of the children whom the music and the nuts and barley attracted. Wine and oil were carried along for the refreshment of the marchers and there was much drinking and much noise and much song in praise of the bride. The groom and his companions followed by members of his family and of his community started a procession from the other end to meet the bride. He, too, was royally attired with a crown on his head proceeding towards the bride with merriment, although apparently less ostentatious than that of the bridal pro-

cession. The fusion of the two processions was the occasion for special joy. All who were in the bride's procession were invited to join and to proceed to the groom's house, with bride and groom walking or riding together or sometimes even carried together in litters. Symbols of harmony in their married life and of marital fruitfulness were expressed in diverse ways, among them, for instance, the carrying of a hen and a rooster at the head of the procession.

THE groom's home, that was now to be the scene where the bride would be received and where seven days of feasting would be held, was lavishly decorated and illuminated for the occasion. Therein, a room was set aside, sometimes even a newly built special apartment ornamented in rich colors, and that was to constitute the bridal chamber or the Huppah. A seat of honor at the head of the table in the general banquet room was also set aside for bride and groom and covered with a canopy and ornamented with fruits and flowers and tapestries of gay color. That may have been called Huppah, too. Upon the arrival of the bridal pair with the whole throng of the procession, the feast of the marriage night began. In Talmudic times it was generally held on Wednesdays. There was much eating and much drinking and much singing of popular or specially composed wedding songs. Late at night, the feast came to an end with Birkat Hamazon, and in that prayer a number of extra prayers were inserted extolling God for the creation of man and wife and for the joy of bride and groom, which in latter Tanaitic times was standardized into the Sheva Brakot, or the seven benedictions. After that, bride and groom were led to their chamber while the guests were lingering on in the banquet room with joyous suspense until, as it seems the custom of the day had it, a pot or glass was broken to indicate successful defloration, or as a symbolic prayer for success in the marriage consummation.

(To be concluded next month)

HEBREW DANCING TODAY

(Continued from Page 6)

We are living in an age of nationalism and national cultures. The Jew has revived the Hebrew language and literature and has done much towards the creation of a Jewish art. And here the dancer makes his contribution. The interested Hebrew dance artist finds a very rich and fertile field in Jewish life. Jewish ceremonial life, and tradition, some of which is rapidly changing in form with the new times and environment, is a great source of inspiration for a creative dancer. The quaint Sabbath ceremonials with the blessing of the candles, and the welcoming of Queen Sabbath into the home has served as an excellent theme for a modern stage dance. The life of the Chassid, with his boundless devotion and mysticism, has provided me with many themes for new Hebraic dances. The Chassidic theme requires cautiousness on the part of the artist. It must be approached with deep and sympathetic understanding, for the subject lends itself easily to grotesquerie and caricature.

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Germany — A Late Record

The Death Of Rachel

German Commerce Rides To Ruin

“He Who Redeemed His Father”

An Outline Of Jewish Marriage

What Are The Best Books
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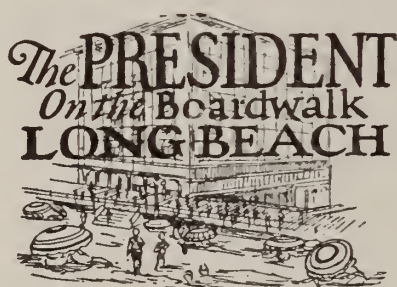
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The Brooklyn Jewish Center Review

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The Brooklyn Jewish Center Is Fifteen Years Old

THE men entrusted with the leadership of Center affairs felt that postponement of the institution's fifteenth anniversary would be the wiser course to pursue for the present. They were motivated in their decision by the belief that general conditions prevailing at this time would make such a celebration inopportune.

We cannot, however, let this event pass without some notice in the columns of the *Review*.

A RECORD OF CULTURAL ACHIEVEMENT

Fifteen years ago the Center was but a dream. Now the institution occupies a unique position as the leading Synagogue Center in the country. It is looked upon as the embodiment of all the hopes, aims and aspirations of those who conceived the idea of Jewish Centers as a means of rejuvenating Jewish life in America. Its activities are emulated by other institutions similar in scope in every part of the land. It is among the few Centers where the activities which were planned at its inception were never curtailed. Instead, new programs were continually devised, new activities created, new departments established. Last year alone witnessed the establishment of the Institute of Jewish Studies for Adults, a most worthy addition to the already fine group of Jewish educational activities conducted by the Center. Prior thereto the monthly publication, the *Brooklyn Jewish Center Review* was brought into being as a means of supplementing the institution's cultural activities. One of the Center's younger offsprings, the Center Academy, is now looked upon as an important addition to American Jewish educational institutions. The recent conference on Jewish Education at Atlantic City devoted a special session to a discussion of the program of the school. Leading educators and rabbis attending the session frankly admitted a keen interest in the experiment conducted by the Academy, insofar as it might affect the future course of Jewish education in the United States.

THE LIBRARY OF NAZI-BANNED BOOKS

The plan now being devised by the Center for the establishment of the American Library of Nazi-banned books will be an achievement of which the institution will be justly proud. The news of the establishment of this library elicited wide approval of the project. Some of the greatest men and women in the country offered their wholehearted support and pledged their personal services to aid in the successful establishment of the library.

The recent laying of the foundation of the Jewish Center in Jerusalem, in which Rabbi Levinthal participated, proves that Jewish Centerism has crossed our own frontiers and has imbued Palestine Jewry with a desire for similar institutions in the Holy Land.

We close the chapter of the Center's first fifteen years' existence with a mixture of happiness and fervent prayer. We are proud of the accomplishments of the past fifteen years. Will the future be equal to the past?

—J. G.

BON VOYAGE, MR. HALEVI

Our greetings are extended to Mr. Mordecai Halevi, head instructor of our Hebrew School, who is sailing for Palestine the end of this month. For years it was Mr. Halevi's cherished dream to some day settle in the Holy Land and to become a part of the educational system of that country. The Hebrew School will undoubtedly miss the services of the man who is regarded as one of the leading figures in Jewish educational work. Yet who dares to interfere with the realization of so noble a purpose? We sincerely wish that Mr. Halevi will find in Palestine the fulfillment of all his fondest ambitions and expectations.

Only Nine Years – What A Change!

By DR. ISRAEL H. LEVINTHAL

Rabbi Levinthal addressing a distinguished gathering at the laying of the cornerstone of the Jewish Center of Jerusalem.



Among those on the platform were: Nahum Sokolow, Chief Rabbis Kook and Uziel, Chief Rabbi J. L. Landau of Johannesburg, M. M. Ussishkin, Rabbi Meyer Berlin, Justice Frumkin.

It is just nine years since I last visited Palestine, and yet what a difference in the Palestine of now and then. We rode but a few blocks in Haifa, after leaving the steamer, when we felt that we were in an altogether different Palestine. It was hardly recognizable. Haifa represented a new city, with beautiful and imposing structures wherever you turned. The Hadar Ha-Carmel, which then began to be settled, is now built up, with barely an empty plot. Tel Aviv, which then resembled a quiet village, impresses you now as a New York in miniature. There is hardly a street in which building is not going on at full pace. And how it expanded—far beyond the dreams of the most optimistic. Jerusalem, too, staid, dignified Jerusalem, is now in the very midst of expansion and upbuilding. New shops, new apartment houses, new streets, new sections, greet you almost over night. Palestine today is in truth a dream come true.

THREE CITIES

THE writer is not thinking at the moment of the work of Sholom Asch that bears this title. He is thinking of the three major cities in Palestine—Jerusalem, Tel Aviv and Haifa. I have heard many tourists say that one of the most difficult problems they would have to face, were they to settle here, would be which city to choose. Each possesses a unique fascination. Jerusalem, of course, is the most interesting of all cities, for here you are constantly reliving the past. You cannot walk very far without the realization that you are associated with personalities and events that made Jewish history. Then, too, the picturesqueness and the very beauty of the city add to this fascination. But Tel Aviv, too, has a charm, unique to itself. Here is modernity, here is life, a throbbing, pulsating life. Here is a city that appears to be in

constant holiday attire, always in a festive mood. Its theatres, concerts, lectures, fairs, meetings, gatherings, these keep you on the constant go. The crowded beach and the sapphire colored waters of the Mediterranean add their share to the city's unique hold upon all its visitors. And then there is Haifa, the city that reminds you of the beauty spots of the Riviera. There are not many cities to my knowledge that possess the unique scenic beauty with which Haifa is blessed. The beautiful circular sweep of the Mediterranean at its feet, and the majestic mountain, the Carmel, overhead—what a wonderful combination that makes! There are other charming spots in Palestine, but it certainly is not easy to decide which of these three cities you would choose, Jerusalem, Tel Aviv, Haifa. Each of them is like a magnet, drawing you closely to its heart.

LAUNCHING A NEW DEVELOPMENT

THE visitor to Palestine quickly observes that its marvelous growth has been concentrated in one part of the land, the western coast. True, the Emeh or the Valley of Jezreel, that stretches from Haifa to Tiberus, also shows signs of great development. But the old cities along the eastern part of the land seemed to be neglected. Picturesque Safed, that reminds you so much of the quaint towns in Switzerland, has, in fact, lost a large portion of its Jewish population. The writer was therefore happy to witness a ceremony in that ancient city that betokened a new day also in this section of the country. Encircling the old city is the lofty mountain of Canaan, that reminds you of the Carmel perched above Haifa. On this mountain, a group of Jews purchased two thousand dunams which they intend to develop as

(Continued on Page 20)

EVERYDAY JEWISH LIFE IN GERMANY — A LATE RECORD

A JEWISH lawyer named George Israel, excluded from the German bar by Aryanism, occasionally used his former office letter-heads and signed himself "lawyer." For this he was fined a hundred marks. When he used the term "ex-lawyer," he was also condemned by the court because that might lead to the impression "that Israel was still able to act as lawyer."

* * *

Among the latest municipal parks, baths and beaches prohibited to Jews are the park at Hersfeld and the baths at Bischofsburg, East Prussia.

* * *

The Jewish club in Berlin known as "1880" was closed and its funds confiscated because many of its members, in the opinion of the authorities, were "not free from reproach."

* * *

A noted Jewish book store in the West-end of Berlin was raided and closed because the police found there a few copies of one of Feuchtwanger's novels.

* * *

In Dusseldorf a monument was erected some years ago in honor of Professor Schlossman, the founder of the children's clinic in that city. The municipality discovered that one of Schlossman's grandfathers was a Jew and destroyed the monument.

* * *

Shechita has been forbidden in Nazi Germany. Because a Jew in Nuremberg, one Ausbacher, could not eat meat slaughtered by the Gentile method, and killed some chickens for his own consumption in the Hebrew orthodox manner, he was arrested and held for trial.

* * *

A Mannheim Jew, Cohen, saw that he was being short-weighted when he made a purchase of flour from a German storekeeper. He complained to the storekeeper and was assaulted not only by the merchant but by his neighbor. The daring Cohen then took his bruises to court, accompanied by a certificate from a Gentile doctor attesting to the injuries resulting from the beating. The court pondered and acquitted the two Nazis on the ground that "Herr Cohen provoked the attack by suggesting that Aryan shopkeepers practice what is common among Jews."

* * *

In a current murder trial the lawyer for the defence attempted to discredit one of the witnesses by intimating that her grandparents were "non-Aryan." The lawyer immediately received a telegram of congratulations from

Julius Streicher for the wisdom and patriotism of his move. Streicher is a high Nazi official and the owner of the notorious journal "Der Stuermer," which lately published the Jewish ritual murder supplement that stirred world-indignation.

* * *

Dr. Ludwig Marum, a Jew, former Minister of Justice for Baden, and former member of the Reichstag, hanged himself in a concentration camp cell, where he was placed a year ago "for his protection." "Der Stuermer" commented: "That was the death he chose—and he did well."

* * *

In Cuxhaven the citizens were treated to a parade of a German girl and a Jewish man escorted by Storm Troopers. The pair bore placards on which were written rhymed declarations. The girl's verse stated that she

was the "biggest swine" in Cuxhaven because she only "went" with Jews; the man's verse proclaimed that:
Ich nehm als Judenjunge immer,
Nur deutsche Maedchen mit aufs Zimmer.

* * *

The Jewish community of Grobzig, in Anhalt, has been "persuaded" to deed their synagogue to the local Nazi party, who are to convert it into a National Socialist Museum. The terms of the "gift" are that the Nazis are to have it for thirty years, when the building, and the Jewish Cemetery, are to belong to the municipality.

* * *

In the plebiscite area of Saarbrücken, Nazis painted on the wall of a Jewish cemetery, in letters some three feet high, this rhymed slogan:

JUDEN-TOD beseitigt SAARLAND'S NOT
(Jew Deaths will cure the Saar's need.)

* * *

Because the constitution of the International Federation of Dentists provides for racial equality of all members of its constituent bodies, the German Dentists' Association has withdrawn its membership.

* * *

The Nazi Doctors' Association is training a shock brigade of 200 physicians to propagate Aryanism and lead a campaign to boycott those Jewish doctors who still remain in practice.

* * *

(Continued on Next Page)

After seven years of married life a German husband in Breslau discovered that his wife was of Jewish origin. He filed legal action and the Provincial Court annulled the marriage, claiming that according to "present-day notions" the children of such a marriage would perforce be inferior. This ruling, which was publicly approved by Reich Minister of Justice Frank, led Professor Elliot Smith, of University College, London, to write a letter to the Times, saying:

"A month ago (April 24) I presided over a meeting of representative authorities at the Royal Anthropological Institute, at which it was unanimously agreed that, with so much doubt existing as to the validity of such speculations on race and character, the Council of the Institute be urged to collaborate with the Council of the Institute of Sociology in setting up a committee seriously to examine and state its conclusions regarding this claim. In view of the doubt as to the validity of what the Breslau court calls 'present-day notions,' it is clearly the duty of the scientists to protest against the use of such conjectures to excuse arbitrary acts which cannot be defended by rational argument."

* * *

The official "N. S. Druck und Verlag" of Berlin, has just published a book by Dr. Kurt Plischke, entitled: "The Jews as Race Defilers." This work carries illustrations of gorilla-like Jews mishandling naked German girls. The text includes these statements:

"Who does not know him, the Oriental youth with flat feet, dark locks and a cigaret hanging from the corner of a drooping mouth below a crooked nose, dressed a little too loudly in the very latest style, strolling with a vain, shameless smile along the city streets? He is looking for a young German girl, as blonde as possible. When he discovers one pretty enough for his oriental appetite he takes aim—his piercing eyes possess a strange power . . .

"The Jewish employer and his son consider it a matter of course that their German girl employees should surrender themselves to them . . .

"From the Talmudic Law the Jew derives his right to use his servants like cattle. In the Nazi State the Jew will be subject to special laws. One of these laws will forbid him to keep Gentile servants . . .

"We must show by the experience of every day by what objectionable means the Jew goes to work to deracialize and infect the non-Jewess with his Mongol-Negro blood. The Jew works consciously at undermining and destroying the sexual morality of the German people, and thus of the German family . . ."

* * *

IN discussing the German determination to protect racial life, at a press reception held at the German Law Academy in Berlin, Minister of Justice Frank said: "We are not interfering in the constitutional problems of other countries and we cannot therefore tolerate that the German nation should be attacked because of its constitutional principles. There has hardly ever been any great constitutional change in so humane a manner as German racial legislation."

And the race expert of the Ministry of the Interior, Dr. Goerke, declared at a mass meeting at Luna Park, Breslau: "The interests of the German nation necessitate the strictest demarcation of any alien race."

There is a desire in Germany not to regard the Japanese as non-Aryans. Apropos of this Princess Bibesco,

now in England, wrote to the London "Times":

"A professor of ethnography, whose name I enclose, belonging to one of the most distinguished universities (in Germany) received instructions to teach his class that the Japanese were Aryans. These instructions he smilingly disregarded. More peremptory orders came. After his third refusal to preach the new doctrine he was warned by friends that he was about to be put in prison. Professor X then left the country and is now living in Switzerland. How many cruisers does it take to make an Aryan? This is a question that only Doktor Goebels can answer."

* * *

DESPITE the intense policy against intercourse with the Jew in Germany there appear to be many German young women who welcome Jews even as husbands.

Louise Nord, a gentile employee of a gentile store proprietor, named Lion, married a Jewish employee, Pomer, and became converted to Judaism. Another gentile girl in the same store fell in love with a Jewish young man named Phillipson and was about to marry him and turn Jewess when the Storm Troopers got wind of the sacrilege. They raided the store, wrecked it and stole the proprietor's goods as a warning.

A Jew named David, living in Aufzes, had been engaged to a German girl for some years. They were in love with each other but feared marriage under the circumstances. To decide what they should do they arranged a secret rendezvous. Officials learned of this meeting and took David into "protective custody," on the ground that if the girl married him he would commit "racial shame, thus arousing the anger of the public."

A case of inter-marriage that stirred Nazi officialdom to its depths but about which nothing has yet been done was the marriage of the Countess Agnes zu Eulenberg, sister of the Count Freidrich zu Eulenberg, and a member of a very old and noble German family, to Conrad Hirsch, of a well-known Jewish copper family. The marriage was approved by the bride's family and she was given away at the marriage ceremony by the Count and Countess themselves. The Nazi press used the vilest language in condemning this union, referring to the breeding of "Jewish bastards."

The same term was used by the Courts in an action in which a Jew who expected to be the father of a child with an "Aryan" girl of nineteen (a minor in the legal sense) asked the Amstergericht (police court), for permission to marry her. Despite the fact that the marriage would have legitimized the child the court refused its permission for these reasons: "It is doubtless in the interests of the State to support the father who wishes to legitimize his child. On the other hand the Court considers it incompatible with its tasks and contrary to its duty to promote the marriage of a non-Aryan with an Aryan. The decision is a hard one for the mother and child, but the mother, who had relations with the Jew as late as 1933, when the knowledge of the significance of racial thought had already taken firm root in the German nation, deserves no better. She must be punished for her frivolity and lack of sense of responsibility. The unquestionable hardship towards the child must also be allowed to pass, as its interests conflict with the general interests. If the court had agreed to the marriage there would have been a new mixed marriage, and the Jew would have been enabled, unhindered, and with special State consent, to bring into the world further bastards (*von weitem Bastarden.*)"

THE DEATH OF RACHEL

From "JOSEPH and HIS BRETHREN"

By THOMAS MANN

(This episode is published by special arrangement with Alfred A. Knopf, publisher of Dr. Mann's novel.)

THE child came into the world towards the end of the last night watch, when the heavens were palely brightening with the dawn. The old woman had to wrench it by force from the poor womb, for it was choking. Rachel could shriek no more, she had fainted. Much blood came, such a loss that the pulse in her wrist throbbed no longer, but flickered thinly. She lived another hour. But she saw the living child, and smiled. When they brought her Joseph, she did not know him.

The last time she opened her eyes was when the east had begun to redden and the morning shone in her face. She looked up in Jacob's face that bent over her, her lids contracted a little and she said indistinctly:

"Ah, behold, a stranger! Why, then, should I let thee kiss me? Is it because thou art cousin from afar off and we are both the children of one forefather? Then kiss me . . . and the shepherds by the well rejoice, saying 'Lu, lu, lu!'"

He kissed her, trembling, for the last time. She said again:

"Lo, thou rollest away the stone for me, Jacob, my lover, with the strength of thy man's arms. Roll it now away from the grave, and lay therein the child of Laban, for I leave thee to go hence. How all burdens have been taken from me, childbearing, lifebearing, and it is the night. Jacob, my husband, forgive me that I was unfruitful and brought thee but two sons, but yet two,

Jehosiph, the blessed, and the little one, the son of death. And ah, I am sore to go from them. And from thee too, Jacob, I am sore to part, for we were the right ones for each other. And now thou must muse alone and learn without Rachel who God is. Learn, then, and farewell. And forgive too," she breathed, "that I stole the teraphim." Then death passed over her countenance and put out its light.

The humming of the exorcists ceased at a sign from Jacob's hand. They all fell upon their faces. But he sat, her head still in his arms, and his tears fell silently and unquenchably upon her breast. After a while they asked him if they should not now make a bier and carry the dead to Beth-Lahma or Hebron to bury her.

"No," he said, "here hath it begun, here it shall end. Where He hath done it, there shall she lie. Dig a grave and hollow it out by the wall. Take fine linen from the pack to shroud her, and choose a stone, at once for the grave and to her memory. Then Israel will go onwards, without Rachel and with the child."

While they dug, the women loosed their hair and bared their breasts, and mixed dust with water to defile themselves for the mourning, and sang to the music of the flute the lament, Woe for our sister smiting their foreheads and striking their breasts. But Jacob held Rachel's head until they took her from him.

When the earth had closed above the beloved, on the spot where God had taken her, by the wayside, Israel passed on, and made a stage at Migdal Eder, an ancient tower. There Reuben sinned with Bilhah, the concubine, and was cursed.

Thomas Mann's Message to His Fellow-Germans

By DOROTHY THOMPSON*

SINCE it is ten years since "The Magic Mountain" appeared, and since Dr. Mann is an author of prodigious mental and spiritual activity, whose novels always show evidence of long incubation, we may take it that the urge to write "Joseph and His Brethren", to re-live in imagination the earliest experiences of the Jewish people, came upon him long ago, and has nothing to do with Mr. Hitler. But neither do I hold it to be a mere coincidence that this wise and noble book should appear at the moment when the German people, to whom Dr. Mann so representatively belongs, should be hysterically engrossed with the Jewish problem. It is as though the epidemic fever had communicated itself to him earlier than, to any one else, had passed through his blood, set up its own immunity, and effected its own—and permanent—cure.

"Look!" this book seems to say to Mann's countrymen: "Look! I have come through! Not in your way, my fellow citizens. Not by fear, and hatred, and contempt. Not by cutting myself off from this folk, who seem in so many ways so strange. Not as you have done, Mr. Hitler, by recoiling as you once did, on the Vienna streets, from dark, pale men, in caftans, with curls upon their cheeks.

No, I have gone about it otherwise. I have given myself up to these people. I have immersed myself in them, deep, deep in the soul of them, in the soul of their great past. I have gone down into that past, as far as I could plumb it, down to where the pressure over my head was stunning against the temples. I have shut my eyes to all else, turned inward with an almost painful concentration of imagination to call forth from the depths the beginnings of this race—no, not the beginnings, for they recede continuously, but a point in time which we may call a beginning—in order to summon out before you, clothed, articulate, the heroes of its Nibelungen. One great German before me did the same, but although you talk much about his essential Germanness, you seem to have forgotten him. He was Albrecht Durer, whose Odyssey into the Kingdom of the Jewish prophets hangs upon the walls of the Munich Museum, and are a wonder and a marvel to all men. I, in my own way, have made this exploration again. Here they stand before you: Jacob, out of Abraham, the Man of Destiny who left the mighty dictatorship of Nimrod, set in motion by an unrest of

(Continued on Page 19)

GERMAN COMMERCE RIDES TO RUIN FURTHER TOLL TAKEN BY THE BOYCOTT

TWO English newspapers, The London "Morning Post" and the "Daily Express," have recently published graphic reports on Germany's economic situation and the effect of the Jewish boycott of German goods and shipping. The "Morning Post," in a statement by an American correspondent recently returned from Germany, said: "The weakness of the Nazis is the state of the nation's finances. Of this the public is permitted to know very little. The large accumulated funds of all kinds of institutions and organizations have been commandeered, but on the other hand the persecution of the Jews has resulted in the withdrawal of much capital and heavy reduction of taxation revenue, while fresh money is coming into the country only very reluctantly. Furthermore, the cost of maintaining a private army of 2,500,000 young men is very great. It is covertly rumoured that recourse must be had to desperate measures before the year is out to uphold the Nazi regime financially, and it is also fully realized that the Nazi leaders will adopt drastically any financial expedient that they consider necessary to enable them to retain their power".

In the "Daily Express" its correspondent, Stephen Pembroke, described present-day Hamburg as a graveyard among cities. "No town," he wrote, "has suffered more from Hitler than this once wealthy city of commerce. The Jewish boycott has robbed Hamburg of her export business. Now a terrible shortage of foreign currency is strangling the import trade. War-time scenes of suffering have returned. Hamburg's stocks of coffee, tea, rice, maize and cocoa are running low. The poor are brewing corn coffee as a substitute, and crowds of unemployed with food tickets wait patiently in queues to buy scanty portions of cheap margarine which, made as it is with foreign fats and oils, is becoming increasingly difficult to obtain. The business men of Hamburg are crying out for foreign currency in vain. American ships laden with margarine fat, Swedish boats with timber leave Hamburg for other ports, their cargoes unsold. Once one of the busiest in the North Sea, the harbour of Hamburg is killed. In 1932, on an average day, thirty or more ships entered and thirty left the port. Now a bare half-dozen come and go. Once 14,000 dockers were employed. Now a third of this number is engaged, and then only for a few days in the week. No employee may be discharged under the Hitler employment scheme, and you can see clerks reading newspapers in silent offices and workers clearing and cleaning shipyards for want of ships to build. There are rows and rows of useless German

ships sadly waiting for the world boycott by the Jews to end. German seamen back from Shanghai, Batavia, New York and Cape Town tell me that everywhere they go the flag of Hitler flying at the masthead means no orders for them, no cargoes, no work."

* * *

(The following summary of Germany's present economic condition was prepared for Barron's "The National Financial Weekly".)

IN January and February this year, German imports exceeded exports, whereas in the four preceding years each month showed an excess of exports over imports. During this period the Reichsbank lost 100,000,000 marks of gold, the loss amounting to 50% of its total gold reserves. The two facts, closely linked, prove that Germany now faces an economic problem more serious than all those she encountered during the previous 12 months of Nazi regime. The present difficulties affect adversely not only the position of foreign holders of German bonds but also that of Germany's foreign creditors. Even eventual repercussions on the stability of the mark are not the main danger threatening. But in view of the latest developments the real threat is whether the recovery of German domestic trade can continue since it is no longer certain that Germany will remain in a position to pay for the purchases of foreign raw materials indispensable for her production.

A study of Germany's foreign trade reveals two causes of the disappearance of her former favorable trade balance. One is the increase of imports which set in last summer. It was a natural consequence of the German business recovery. No large country in the world is less adapted to "autarchy" than Germany. She must import copper, iron ore, rubber, gasoline, wool, cotton, and vegetable oils, all of these being scarcely produced in Germany. German economic history of the years 1924-27 shows that an increase in the rate of production of that country causes at the same time an increase of imports. However, in those years rising imports caused no difficulties, partly due to the influx of foreign credits and partly because Germany's largest and most famous industries became again the exporters of valuable finished goods produced out of foreign raw materials.

But at present exports are decreasing, and this is the second cause mentioned above. In January and February they averaged 347 million marks as against a monthly average of 406 million marks in 1933, although prices in the world markets have not declined during recent months. Since exports of most gold-standard countries have remained stable or even increased during the past few months, there is only one explanation for the adverse trend experienced in Germany—that the boycott of German goods carried on by private organizations all over the world is beginning to be effective.

The causes of Germany's adverse foreign-trade development suggest its future prospects.

WHAT ARE THE BEST BOOKS of JEWISH INTEREST?

A Selection By DR. LOUIS HAMMER

BOOKS ON THE BIBLE

Holy Scriptures—Jewish Publication Society—This is the best and most recently made translation. The foremost Jewish scholars participated in its production, among them Prof. Solomon Schechter and Prof. Max Margolis, the latter one of the greatest Biblical scholars in America.

Pentateuch and Haftorahs, by J. H. Hertz. This is a splendid work, explaining the difficult passages in the Pentateuch. Particularly valuable are the lengthy notes appended to the chapters which attempt to refute the views of Biblical critics. Three volumes published to date.

Holy Scriptures in the Making, by M. Margolis. A fine little book explaining the canon and the date of publication of the various books giving both the traditional and modern views.

The Bible for Home Reading, by C. G. Montefiore. This work of two volumes gives the Bible text in English, with comments, for the use of Jewish parents and their children. The material is arranged topically, and is very well presented.

Literary Study of the Bible, by Moulton. A very good book analyzing the Bible from the point of view of literature, showing the leading literary forms represented in the sacred Writings.

BOOKS ON THE TALMUD

Everyman's Talmud, by Rev. Cohen. A recent English publication, with quotations from every division discussed.

The Talmud, by Polano. After an introduction which reviews the nature and scope of the Talmud the book discusses the contents of the work under five headings: (a) Biblical History; (b) Specimens of Biblical Commentaries; (c) The Rabbis, their teachings, and incidents in their lives; (d) Proverbs, sayings and legends; (e) Civil and Criminal Law—The Holy Days.

Introduction to the Talmud and Midrash, by H. L. Strack. This is a technical work for the student and scholar. It defines the various terms used in connection with The Talmud and Midrashim. Among the subjects discussed are the history of the Talmud, the division of the Mishna, the Palestinian Talmud, the characterization of the Talmud and the more important teachers of the Talmud.

Pirke Aboth, by R. Travers Herford. A good book giving the Hebrew text of the Pirke Aboth, the English translation and comment. Though written by a Gentile it shows that the author had a profound knowledge of the Talmud and understood the Jewish spirit aright.

Stories from the Rabbis, by Isaacs. A very fine collection of stories from the Talmud, of interest particularly to children and adolescents.

JEWISH RELIGION

Judaism in the First Centuries of the Christian Era, by George Foot Moore. This book deals with the Development of Judaism from the time of Ezra through the age of the Tanaim. Though written by a Gentile it shows a remarkable understanding of the Jewish spirit, a fine

appreciation of Jewish values and a profundity and clarity of thought which is unusual. The author, who was one of the greatest scholars of his time, has left a work which will be an everlasting monument to his name.

Judaism as a Civilization, by Prof. M. M. Kaplan. This is a new book that has just appeared and which American Jewry has been eagerly expecting for many years. The author, though much misunderstood and maligned, is nevertheless considered one of the foremost Jewish thinkers of our time. He is a versatile man and has had a very rich experience with Jewish life in America. As Professor of Homiletics in the Jewish Theological Seminary, as dean of the Teachers Institute of the same institution, as father and founder of the Jewish Center Idea and as Rabbi of the Society for the Advancement of Judaism, he is in a position to speak with wisdom and authority on the Jewish problem.

Judaism as Creed and Life, by Morris Joseph. This is a splendid book, particularly to be recommended to the High School or college students. It presents Judaism in a modern and attractive way and gives what may be termed the conservative attitude. The book is divided in three parts. The first deals with Beliefs, the second with Ceremonials and the third with Moral Duties.

The Jewish Religion, by M. Friedlander. A good book giving the Orthodox point of view. It begins with the question "What is Judaism?" and then attempts to answer it. The first part, dealing with "Our Creed", gives the views of the Medieval Jewish Philosophers, such as Saadiah, Ibn Gabirol, Bachya b. Joseph, Jehudah Halevi, Ibn Ezra, Maimonides and Joseph Albo. The second part deals with "Our Duties". There are some very interesting notes here for the advanced student.

The Three Pillars, by Deborah M. Melamed. This book published by the "Women's League of The United Synagogue of America," is a splendid presentation of the three essentials of Judaism, namely, Thought, Worship and Practice. It has 16 chapters, 10 of which are devoted to an explanation of the Jewish Festivals. The others deal with, Symbols and Ceremonies, Mile-Stones (Brith Milah, Pidyon Ha-Ben, Bar Mitzvah, Confirmation, Marriage and the Purity Laws), Dietary Laws, Prayer, The Bible. The last chapter is concerned with the Jewish attitude towards death and the ceremonials linked with death. A fine book for the adolescent girl or the Jewish wife and mother.

With the Jewish Child in the Synagogue and Home, by Levinger: *The Ceremonies of Judaism*, by A. Z. Idelsohn. Both these volumes are intended for children approaching the Bar Mitzvah or confirmation age, and are well written and beautifully illustrated. The book by Idelsohn also has a chapter on prayer and song in which the music of some liturgical compositions are given.

THE CHARACTER OF THE JEW

The Jewish Library, Series III, by Leo Jung. A new publication by the author of Series I and Series II. This volume is devoted to a consideration of the woman in Jewish history. Various authors participate, among them
(Continued on Page 15)

"HE WHO REDEEMED HIS FATHER"

By MOYSHE OYVED

(This is another sketch by the London antique jewelry dealer, author, and colorful person, whose real name is Edward Good.)

SEVERAL years ago, on a hot midsummer's day, my five show-windows were sca'ring, and the articles in them were wishing themselves in a cooler climate, or, at any rate, amongst a cooler collection, when there came into me a strange man, an Oriental. He asked to be shown three gold enamelled boxes out of the window. He examined them with the glances and with the touch of an expert.

"How much do you want for the three?" he asked.

"Two hundred and twenty-five pounds."

"I am an Armenian, a jeweller who lives in Egypt. I have come to you to buy goods on which to make money, not lose it. Tell me your lowest price."

You can tell an honest man by his eyes. One does not need a magnifying glass to see into them.

I threw my cards on the table, and said to him:

"Listen to me, please. These three little boxes cost me two hundred pounds. I know they are too dear. I have had them a long time, and cannot sell them. I will give them to you at cost price."

Said he:

"Take a hundred and fifty pounds. I believe that you are losing, but take what I am offering you. You will find in me a good customer."

I saw that he was talking to me like a brother who is not out of temper, and I replied:

"All right. They are yours."

Immediately, on the spot, he bought other things on which I made a good profit. He did not bargain with me, but acted like a gentleman.

Since that time he comes to London every summer, and leaves substantial sums of money with me.

And throughout the year he sends to our children Oriental dates, preserved in, and covered with, sweet white sugar, with sweet confections artistically hidden within their hearts. A child can hope for a taste of such delicacies only when it is very good or very bad.

For me he sends genuine Egyptian cigarettes, big as cigars, and for my wife, cigarettes thin as macaroni, which we hide away for special occasions. My wife even hides the empty cardboard boxes; for, not only are we connected with this Armenian through business and friendship, but we are also bound together by the histories of our people. With the sole exception of The Chosen People, surely no nation has ever suffered as have the Armenians.

So it comes about that when we meet, and do but look at one another, our eyes grow moist.

But my heart always told me that this man must have gone through some exceptional experiences; that more than once he must have been ground down and crushed

in the deepest depths of anguish, pounded in the very mortar; because the particular quality of his kindness and sympathy are never acquired by inheritance, nor is one taught such things at Oxford or Heidelberg, nor even in the antique business. It is only through disgrace, love and suffering that such a refined fragrant character can be wrought and moulded.

But I had always refrained from asking him about his origin and youth.

One day, I was sitting with him in a Lyons "Corner House". We were eating meat which came from butchers, and drinking a beverage which came from brewers, under a roof of hundreds of electric eyes, in a thick, smoke-laden atmosphere, into which jazz music was banging.

There he blew away the dust of his present, and dug up his deeply buried past, where rests the quarry stone to which his soul was bound.

"You have told me everything," he began in a quivering voice. "So, I, too will tell you everything."

"My father was a wine-merchant, and was all his life a drunkard. He married my mother for her money. She was not quite 'all there', and was always nagging him. He drank until the wine-shop disappeared, and he had dissipated all my mother's money. And, along with this, his debts mounted to five thousand pounds. He and my mother were always quarrelling; and, of course, I came in for the brunt of everything. At last, when his creditors were about to make him bankrupt and put him into prison, he committed suicide.

"At that time I was sixteen years of age. And at his burial I took a solemn oath that I would go on the straight road, and that whatever money I might earn should go to my father's creditors and so redeem him from debt.

"I sauntered around the bazaar with three Egyptian pounds in my pocket; and I had no inclination at all to take food. Nor had I the wherewithal with which to buy it; for the three pounds were tied up in a knot, and were dedicated to business only.

"I grew tired and hungry, and sitting down on a stone, I wept."

"A ragged young Arab was passing by and asked me:

"Why are you crying?"

"I did not answer him, but he would not go away. He sat down on the same stone and waited. After I had had a good cry, and was feeling greatly relieved, he asked me again:

"Why were you crying?"

"I told him that I had buried my father on the previous day, and that I was tired and hungry. Then I entrusted him with the secret that I had three pounds, and that I would rather die than touch them to satisfy my stomach.

"He laughed at me.

"Then you are really a fool. You have three pounds,
(Continued on Page 18)

AN OUTLINE of JEWISH MARRIAGE

By DR. LOUIS M. EPSTEIN

CONCLUDING ARTICLE

IF we permit ourselves now a few moments to consider the marriage plan as it is constituted today, we must notice the legal aspect of it which forms the kernel, and the social aspect which forms the shell albeit in the minds of people the shell is more prominent than the kernel. The legal side of marriage has remained fairly steady throughout the ages. The groom gives to the bride an object of value and that symbolizes the ancient purchase price. He pronounces the marriage formula, *Hare at mekudeshet li*, and thereby he acquires her as his wife. The home-taking ceremony is represented by the Huppah, which reminds us of the ancient tent or apartment to which the bride was taken. The law is satisfied with the mere symbol because home-taking does follow in fact later in the evening in an unceremonial manner. The marriage contract is made out prior to the marriage and certified by witnesses in regular legal form and by usage that is read during the course of the marriage ceremony. Blessings over two cups of wine are recited, one for the betrothal and one for the nuptials. These are practically all the legal requirements in a marriage. The rest is all social usage that has attained the power of law, and as social usages, one may well expect to find among them many changes and innovations due to the conditions of Jewish life.

THE feasting has now been reduced practically to a minimum, even where it is not an elopement marriage. The Bible has seven days of feasting, presumably an ordination of Moses, but anticipated by Laban. In the book of Tobit we have twenty-one days of feasting, fourteen at the betrothal and seven at nuptials. Seven days of feasting at nuptials is the Talmudic requirement and optional feasting at betrothal. The mediæval Jew could not stand the strain of so much feasting. He made betrothal and nuptials in one day, but yet, had more festivities in connection with marriage than we moderns permit ourselves. He introduced a feast of initiation of the marriage ceremony, usually on Thursday night because weddings were held mostly on Friday morning. Then he emphasised the Sabbath feast of the wedding week when special ceremonies were held in the Synagogue. We have reminiscences of it in the ceremony of the *Aufruf*, which is held rather on the Sabbath after the wedding.

The Synagogue and the Rabbi also belong to the social aspect of marriage, not to the legal. The law does not require either at the marriage ceremony. Marriage is a private transaction legally, but a community affair socially. The Synagogue came in during the geonic period when we are told that the betrothal used to take place in the Synagogue in a simple unceremonious manner when the groom, usually a Yeshivah Bochur meeting the bride's father, would conclude the betrothal with him in the absence of the bride. The Synagogue became more prominent in the marriage ceremonial later on when ghetto life made the Synagogue the center of the social life of the community. The Synagogue was also

the largest room in the ghetto and permitted a larger number of wedding guests to be in attendance. Soon, of course, the Synagogue was too small for the throng and the wedding was held in the open in front of the Synagogue. Social and economic conditions of today, have caused the moving of the wedding ceremonial into wedding halls and are but rarely held in the Synagogue.

The rabbi made himself useful at weddings in a most peculiar way. Though it is to be taken for granted that at all community feasts the rabbi would be among the guests, and we find in the Talmud indeed the rabbis present at weddings dancing before the bride and singing songs of praise to the pair, but his presence had no official significance. The law still maintained that marriage was a private transaction. But this private transaction led to mischief. A boy would give an object of value to a girl or to her father and pronounce the marriage formula and then claim his wife. There were arguments on both sides. The bride claimed that she was deceived, that she did not mean to consent to the marriage. Litigation followed causing much embarrassment to the parties and to the court. A tenth century Gaon is reported to have instituted certain requirements of formality at marriages and to account these informal marriages null and void. Later authorities elaborated on these requirements and demanded in most cases that the elders of the community be present at the marriage or the marriage be null. Among the elders, of course, was the rabbi, and thus he found his official place at the wedding ceremony. From that official position he attained the importance of the Messader Kiddushin, the one who conducts the marriage service. With him the other Synagogue officials were drawn into the marriage ceremony, they are the Cantor and Beadle, or Chazan and Shamesh. The three Synagogue officers have by custom been allowed a fee for their service which has come to be known as Rechash, meaning Rav. Chazan, Shamash.

THAT the marriage object has come to be universally a ring has its natural historical explanation. When the purchase price was originally paid to the bride's father, it was to be expected that the most markable object or cash would be used. When it was given to the bride herself, as custom later required, the most desirable things were woman's ornaments, among them rings. Furthermore, gifts to the bride were in vogue even when the purchase price was paid to the father. The tendency was to merge the purchase price and the bride gift into one object. Hence an ornament, hence a ring. Jews apparently were too poor to give gold and silver. The coin of least value was often used. The cup of wine itself was often used in Talmudic times. The Romans claim the credit for the invention of the marriage ring, but apparently it took centuries before the Jews adopted it. Palestinian Jewry adopted it first, probably at about the eighth century, and Babylonian Jewry followed, and in the course of time it became the accepted practice

(Continued on next Page)

among Jews universally, so that the standard marriage formula reads, Be thou sanctified unto me *by this ring* according to the law of Moses and Israel. The ring need not be of gold; any other metal, notably silver will do. It may have engraving on it. In fact designs pertinent to the marriage idea were often engraved on marriage rings. It must be simple, containing no stones in it. This is a mediæval usage which the tosafists try to explain by the suggestion that stones are deceptive and may therefore admit of misrepresentation to the bride and as a consequence uncertainties about the validity of the marriage. Perhaps, a few other suggestions may be made. One is the desire for simplicity so as to deprive no girl, even the poorest, of having a full standard wedding. This motive is seen also in connection with burial rites. The second motive is, probably the one that has prompted the entire set of sumptuary laws in the middle ages, prohibiting Jews wearing any costly ornaments in public so as not to incite the envy of the Gentiles. A wedding feast would naturally be the occasion when the temptation to show would be greatest and the envy of the Gentiles most dangerous. Probably, it is for this reason brides are now in the habit of removing all their jewels for the wedding ceremony. Grooms follow the example and remove their ornaments as well. But they go a little too far and empty their pockets of all the coins contained in them.

THE unveiling of the bride prior to the marriage is a ceremony that goes back to very ancient times. It really must be taken together with the ceremony of covering bride and groom with the Talith which was practiced in days not far past. We find Rebecca covering herself with a veil at the sight of Isaac. We find Tamar, making believe that she was a Kedeshah, a votary to the Temple, covering herself with a veil. We find part of the marriage ceremony in antiquity to consist in the groom spreading his mantle over the bride. We also find a law that has survived to the present day, prohibiting married women appearing in public with uncovered head, a law which has its root both in Bible and Talmud. All these things give us the impression that by covering the woman with a veil or mantle the groom established his ownership of her. In another sense it indicated that the woman is set aside from other men and reserved for the exclusive rights of the husband. It is not altogether out of the way to consider this ceremony as the original Huppah, which means the ceremony of the cover. In fact some later authorities consider the Talith as the real Huppah in the present marriage ceremony. But in due time, the covering ceremony lost the significance of Chuppah and symbolized rather the new state of reserve into which the bride has to enter on becoming a married woman. With that spirit back of it, it has something akin to the ceremony of cutting the bride's hair prior to the marriage so as to fit her for the Sheitel, which is the modernized head cover for the married woman. But because our women do not wear veils over their faces after marriage, another explanation had to be found. A rather fanciful explanation was invented by later authorities, who say that so long as the law commands that a man shall not marry a woman unless he looked at her first, the covering by the veil ceremony has been instituted for that purpose so that he would have a chance to see his bride at least at the veiling ceremony.

AS the unveiling lost the significance of Huppah, a more elaborate Huppah was substituted, and that in Biblical days. It consisted of a few things. First the bridal chamber with a canopied bed in it. Second a canopied throne upon which the bride and groom were seated during the wedding feast. Third a litter with a canopy over it which was used for carrying bride and groom during the bridal procession. At times these elaborate festal processions became dangerous to the Jews on account of persecutions, and the Huppah had to be simplified. In the middle ages they still had canopied chairs in the Synagogue for the bride and groom. Now we satisfy ourselves with the mere four posts with a canopy over them and we account it as if we had all the elements of Huppah included in it, namely, the covered throne, the covered litter, and especially the bridal chamber which is essential for a symbolical representation of the home-taking of the bride.

We dare not risk entering into the field of superstitions built up about the marriage ceremonial. We had better turn now to the concluding ceremonial of the marriage and with that bring our wedding to an end. I have in mind the ceremony of breaking the glass. We have already made reference to it and found it existing during the Talmudic period. We suggested it either symbolized the announcement of the consummation of the marriage or it represented a symbolical prayer for the success of the consummation of the marriage. In that form, we Jews are not the only ones to claim the possession of this ceremony of breaking the glass at the marriage. It may be more general than that, though, and fall in the field of various magical ceremonials intended to ward off the evil of demons who seek to do harm to the couple. This magical sense of the ceremony is not improbable, and in this, too, we do not stand alone. In this sense, the ceremony of breaking the glass has the effect of frightening or driving away the demons. The glass was originally thrown at the wall with wine contents in it and thus shattered. In certain Synagogue court yards there is a special stone against which the glass was thrown as a substitute for the wall. Our present custom requires the groom to break the glass by stepping on it.

THIS is one of the ceremonies which illustrates the purifying effect of the Jewish religious mind. It has its origin in superstition of one kind or another. Our religion dislikes superstition and would feign do away with ceremonies of this kind. The popular mind is tenacious to its superstitious rites. The law is powerless against it. What else remains for the law to do but to reinterpret the same superstitious ceremony and give it religious character. Thus, since the fourteenth century the traditional interpretation of the breaking of the glass is that it serves as a sad note in the midst of hilarity as a reminder that at the top of his joy the Jew may not forget the destruction of Jerusalem. But this pathetic note of sadness is too often drowned in the joyous Mazel Tov that follows, and perhaps it is better that we have heard the Mazel Tov, for by that we can bring our wedding ceremony now to an end.

CENTER NEWS

OUR PRESIDENT'S GREETING FOR THE SUMMER

WITH this issue of the Brooklyn Jewish Center Review, we bring to a close the activities for the 1933-1934 season, to be resumed early in the fall.

I want to take this opportunity of extending to all our members and their families sincere wishes for a healthy and enjoyable summer. I trust that they will not forget the Center wherever they may be and that they will bear in mind the fact that we are always relying on their cooperation in helping to increase the membership of the Center. During the vacation period, most of us have opportunities of making new friends and of renewing old acquaintances. Tell them of the work the Center is doing and urge them to join our ranks. We shall be grateful to you for your loyalty to our institution.

—JOSEPH M. SCHWARTZ,
President

BEFORE LEAVING FOR YOUR VACATION—RESERVE YOUR HIGH HOLY DAY SEATS

The High Holy Days are earlier than usual this year. Rosh Hashonah will be observed on September 10th and 11th. Yom Kippur services will be held on September 19th. It is, therefore, advisable that you reserve your seats as soon as possible if you are planning to attend the services which will be held in the Center. In addition the law recently passed by the New York Legislature will at last do away with the evils of the so-called "mushroom" synagogues and help the attendance at the services conducted by legitimate houses of worship.

The services in the Main Synagogue will be conducted by Rev. Samuel Kantor, assisted by a choir. Rabbi Levinthal will preach.

Prices of seats range from \$5.00 up. There are plenty of low priced tickets in the Main Synagogue as well as in the Auditorium. Seats are now being reserved in the order in which reservations for tickets are received at our office. Please place your reservations at once.

YOUNG FOLKS LEAGUE OF THE CENTER

On May 26th, the Young Folks League of the Center assumed the leadership of the Brooklyn Council by inviting the United Synagogue group to an informal dance. On May 27th a symposium was held at which the president of the Young Folks League and Rabbis of the Conservative and Orthodox groups discussed "Our Youth Problem".

The officers for the next term are: Bernard Bregstein, chairman; Benjamin Markowitz, Treasurer, and Miss Dora Rutstein, Secretary.

On Saturday night, June 30th, there will be held the first of a series of Invitation Dances tendered by the League to its members. For the first one the committee has secured the services of the Charlestonians, a ten piece colored band with a widespread reputation. It is the intention of the League to run these informal roof dances all through the summer as an added feature to its members. Admission is by invitation to the members of the League. Mr. Bernard Bregstein is chairman of the affairs. He is assisted by Messrs. Milton Balsam, Barrett

Balsam and Philip Albert.

RABBI LEVINTHAL PARTICIPATES IN LAYING FOUNDATION OF A PALESTINIAN JEWISH CENTER

The aspiration of many Jews in Jerusalem to have a central synagogue in the New City, was brought a step nearer to realization recently when the foundation stone of the new "Yeshurun" Synagogue and Cultural Centre was laid by Chief Rabbi A. I. Hacohen Kook in the presence of some six hundred residents and visitors from America and elsewhere.

Rabbi Israel H. Levinthal, of the Brooklyn Jewish Center, said he came as representative of the United Synagogue in America. He spoke feelingly of the significance of the occasion and elucidated the meaning of the term, "Beth Vaad" (House of Community), which their undertaking was. American Jews, particularly those in the United Synagogue of America, had given willingly to establish the Synagogue Centre in Jerusalem, which they hoped would be a centre of true Jewish life.

Other addresses were delivered by Mr. M. Levanon, President of the "Yeshurun" Association, Mr. M. M. Ussishkin, Rabbi Berman, and Chief Rabbi A. I. Kook. The Chief Rabbi dwelt at length upon the sanctity of their enterprise and the great inspirational values of Judaism they were creating, and delivered the traditional blessing of Israel upon such occasions.

PERSONAL

Jerry Wender, son of Mr. and Mrs. Morris D. Wender, has just graduated from New York University with a Bachelor of Arts degree and was admitted to Harvard Law School.

BAR MITZVAH

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Samuel Inkeles upon the Bar Mitzvah of their son, Ronald, which will be held on June 30, 1934.

1934 GRADUATES OF THE CENTER ACADEMY



Left to Right: Ronald Matthew Inkeles, Edith Shirley Miller, Jacob Lester Dorfman, Lucille Joy Nemerov, Emil Amity Halevi, Irene Betty Golden, and Robert Kamaiky Schur.

CENTER BASKETBALL TEAM VERY SUCCESSFUL

Undeclared During Season



*Top Row—Left to right: Sam Schoenfeld, Coach; George Rabinowitz, George Friedwald, Joe Left, Israel Seeger, Artie Kaufman, Dick Baum, Manager.
Bottom Row—Left to right: Murray Strausberg, Captain; Joe Singer, Byron Topol, Pete Berenson.*

The Brooklyn Jewish Center Basketball Team, of which Sammy Schoenfeld is the coach, had a most successful season. Having started its schedule somewhat late, the team managed to arrange and play no less than ten games and emerged victoriously in every one. Some of the leading amateur teams, which included Shaari Zedek, Bronx Y. M. H. A., Boro Park Y. M. H. A., Yonkers, and the famous Dux Club, were mowed down in rapid order.

The games, which were followed with dancing, proved very successful, not only from the athletic viewpoint but also from the social standpoint. All those who attended the contests had a most enjoyable time.

Some of the members of the team were formerly connected with college varsities. The squad consisted of Morris Strausberg, former Lehigh captain, Pete Berenson, and Artie Kaufman of C. C. N. Y. 1933-34, Joe Left of N. Y. U. 1933-34 and Joe Singer of Savage. The other outstanding players were Israel Seeger, George Friedwald, Byron Topol, George Rabinowitz and Whitey Knee. Dick Baum was the manager of the team.

Knowing of the success of last season, the basketball committee, headed by Mr. Albert Witty, is planning a bigger and more interesting schedule. Here's looking forward to the 1934-35 basketball season!

CONGRATULATIONS

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Strausberg upon the marriage of their daughter, Gertrude, to Mr. Stanley Kolbert of California, which was held at the Center on June 24, 1934.

Mrs. Fannie Schulman upon the marriage of her daughter, Sylvia, to Mr. Arthur Fine, son of Mr. and Mrs. Barnett Fine, which took place at the Center on June 28, 1934. Miss Schulman is the daughter of the late Mr. Joseph Schulman.

NEW MEMBERS

- Cohen, Paul C.
Unmarried
Lawyer
Residence—1700 President Street
Business—189 Montague Street
Proposed by Hon. Emanuel Greenberg
- Goldrich, K. Manny
Married
Band Instrument Manufacturers
Residence—97 Brook'yn Avenue
Business—117 W. 48th Street, N.Y.
Proposed by Aaron Donner and Jack Garlick
- Lerner, Dr. Max
Unmarried
Physician
Residence—1020 President Street
Business—1020 President Street
Proposed by M. Mendel Schachne and Jacob Rosen.
- Lesser, Sidney
Unmarried
Commercial Stationery
Residence—1463 Dean Street
Business—307 Canal Street, N.Y.
- Levy, Dr. Jacob H.
Married
Dentist
Residence—1000 Eastern Parkway
Business—1000 Eastern Parkway
Proposed by Joseph Goldberg & Louis Kotimsky
- Rokeach, William
Unmarried
Merchant
Residence—985 Park Place
Business—240 Wythe Avenue
Proposed by Mrs. L. Rokeach
- Rosenstein, David
Married
Doll Manufacturing
Residence—180 Winthrop Street
Business—273 Van Sinderen Avenue
Proposed by S. H. Goldberg
- Rothstein, Nathan
Unmarried
Lawyer
Residence—1388 President Street
Business—769 Rockaway Avenue
Proposed by Bernard Bregstein
- Saxe, Max
Unmarried
Stamp Dealer
Residence—736 Dumont Avenue
Proposed by Joseph Goldberg
- Shapiro, Dr. Jacob
Married
Dentist
Residence—766 Eastern Parkway
Business—766 Eastern Parkway
Proposed by Joseph Goldberg
- Weiland, George H.
Unmarried
Painting Contractor
Residence—1035 Newport Street
Proposed by Nathan Gorelik

(Continued on Page 19)

What Are The Best Jewish Books

(Continued from Page 9)

Mrs. Rebecca Kohut, who always writes interestingly.

The Making of the Modern Jew, by Milton Steinberg. This is a recent book, and one of the finest we have. It is written by a young rabbi who possesses a keen analytical mind. He discusses the factors in Jewish life and in the Jewish environment that have made the Jew what he is today. The first chapter is entitled "The Riddle," and deals with the question of the survival of the Jew through the ages. The rest of the book is divided in three parts. The first part deals with "The Medieval Background." The second part is entitled "Transition" and treats the process of emancipation. The last part, "The Modern Scene" discusses such subjects as anti-Semitism and Zionism. The book is well written and has some distinctive passages, particularly the story of Feirburg with which the book concludes.

Jews in the Modern World, by Dr. Rupp. This is also a new book. It is a splendid sociological study of the Jewish people. The author, who has written a number of books on the subject in English, Hebrew and German, presents a very interesting work, one not based on mere opinion but founded on facts and statistics. He discusses such subjects as distribution of the Jewish people in various lands, birth-rate, mortality, emigration and concludes with a brief review of Zionism and Palestinian problems. Though a book on sociology it is not too heavy nor obtruse and is suitable for the ordinary layman as well as for the scholar.

JEWISH HISTORY

Graetz—6 volumes. Most complete Jewish history extant. Brought up-to-date by another volume by Max Raisin, "The History of the Jews in Modern Times."

Dubnow—The greatest living Jewish Historian. Has written "An Outline of Jewish History". Also a History of the Jews in Russia and Poland in 3 volumes and a splendid little book called "The Philosophy of Jewish History."

A History of the Jews, by A. L. Sachar. This is the most readable one volume history.

A History of the Jews, by Paul Goodman. A small volume of nearly 160 pages, yet it covers the entire history of the Jews from the time of the Patriarchs to the modern renaissance in Palestine. It is a splendid book for one who desires a bird's-eye view of Jewish history or for the student who hastily wishes to review the subject.

The Story of the Jewish People, by Jack M. Meyers. This is a history of the Jewish people since Bible times. It is in three handy volumes and is used extensively as a text in Hebrew and Sunday Schools. The first volume dealing with the Talmud and the Rabbis of the Talmud is particularly well written.

Palestine—the Last Two Thousand Years, by Jacob De Haas. This is a fine work by a man who is an authority on Palestine and Zionism. He was secretary to Theodore Herzl and confidant of Justice Brandeis. He thus has been able to go to primary sources for his information. The book represents a large measure of original research and the true objectivity of the historian. It is free from partisan bias and sentimentality and can be read to good advantage by Jew, Christian or Mo-

hammedan. The book begins with the remote backgrounds of Palestine and ends with post-war conflicts. It is a book for both scholars and laymen.

Jewish Community Series—History of three famous Jewish communities, London, Venice and Frankfurt. A whole volume is devoted to each one of them.

History of The Marranos—A splendid book giving the history of these secret Jews of Spain and Portugal who outwardly assumed Christianity but secretly observed Judaism.

History of the Jews in America, by Wiernick. The history of the Jewish people in this country, giving some very interesting facts about Jewish life in the early colonial days and during the Revolutionary and Civil wars.

BIOGRAPHY

Theodore Herzl, by Jacob de Haas. This is a two-volume biography, beautifully printed and illustrated. The author is perhaps most qualified for this task since he was secretary to the famous Zionist leader and stood at the cradle of political Zionism.

Jacob Schiff, by Cyrus Adler. A very interesting story of the great financier and philanthropist who exerted a vast influence, on the course of Jewish history in America. Dr. Cyrus Adler, was a very close and intimate friend of the Schiff family and was associated with Jacob Schiff for many years in his philanthropic and educational activities.

Louis D. Brandeis, by Jacob de Haas. This great Jurist who is considered the greatest and most liberal of the nine that compose the United States Supreme Court, is a very colorful personality. The author, however, does not discuss the great legal talents and attainments of the Jurist but rather his relations to Zionism and his address on this subject. It is a book well worth reading.

The Life of Moses, by Edmond Fleg. The author, a French Jew, has a remarkable aptitude for taking old Biblical personalities and making them living and vivid. The same author has also published "The Life of Solomon".

Josephus, Rashi, Maimonides, Montefiore. These four volumes, published by the Jewish Pub. Society, deal with famous Jewish personalities.

Childhood in Exile, by Schmarya Levine. Interesting episodes in this man's life in a town in Russia. The style and presentation are masterly.

Students, Scholars and Saints, by Prof. Ginsberg. Interesting studies of great teachers like Salanter and Yitshak Elchanan.

As I Know Them—My Portion, by Mrs. Rebecca Kohler. Describing many interesting personalities that Mrs. Kohler came in contact with. A fine biographical work.

Great American Jews—Jewish Year Book obituaries. Biographical studies of Marchal, Nathan Straus, Julius Rosenwald and others.

The Dreyfus Affair, by Jacques Kaiser. An interesting book on the famous case that aroused world interest and was instrumental in bringing back men like Herzl to Judaism.

Haym Solomon and the Revolution, by Ch. E. Russell.

(Continued on next Page)

An interesting study of the Polish Jew who saved the American Revolution by aiding Washington financially.

Letters of Dr. Cyrus Adler. While not a biography in the strictest sense of the word it throws a great deal of light on Jewish personalities with whom Dr. Adler was associated.

Gluckel of Hamlin. A remarkable story of a Jewish woman of the Middle Ages who gives an interesting picture of the Jewish home life of her period.

FICTION

Children of the Ghetto, Ghetto Comedies, Dreamers of the Ghetto, Ghetto Tragedies, by Israel Zangwill. Perhaps the best known of all Jewish fiction. Many of the stories are based on fictional characters.

The Oppermans, by Lion Feuchtwanger. Here Feuchtwanger is at his best. He presents a tragic picture of one German-Jewish family under the Hitler regime.

Three Cities, by Sholom Asch. This is a translation from the Yiddish and deals with Russian and Polish Jewish life in the cities of St. Petersburg, Moscow and Warsaw.

Kiddush Hashem, by Sholom Asch. Depicts the life of the Jew in the times of Chmielnitsky and the sacrifices and martyrdom of the people who cling to their ancestral faith. Many of the incidents related are supported by historic facts.

Hear Ye Sons, by Irving Fineman. A picture of Jewish life under the Czaristic regime.

Power, by Lion Feuchtwanger. This book may also be classed as a biography because it deals with a person whose existence is established by history. It is a story of the Jew Suss, his efforts to acquire power and dominion in a Christian state and his downfall, resulting in his execution on the gallows in a public square.

Upstream; Midchannel; Israel, by Ludwig Lewisohn. These three books may be considered as autobiographical. The main figure is Ludwig Lewisohn. They present episodes in the life of an assimilated Jew who attempts to escape from his people but who is forced back by anti-Semitism and prejudice, and gradually, by studying the great literature of his people, begins, to realize the beauty of Jewish life and institution, and finds himself.

The Promised Land, by Mary Antin. A fine book presenting an immigrant's appreciation of the Promised Land—America.

Daniel Deronda, by George Elliot. The greatest book on the Zionist ideal by a Gentile.

Sons of the Covenant, by Samuel Gordon. An excellent tale of London Jewry by a man who was considered by some the equal of Zangwill.

Worlds That Passed, by A. S. Sachs. An intimate and sympathetic description of life in Eastern Europe.

Magnolia Street, by Louis Golding. A noted modern work on English Jewish life.

Island Within, by Ludwig Lewisohn. A splendid book dealing with intermarriage.

Joseph and His Brethren, by Thomas Mann. A new book highly praised by all reviewers.

The Unknown Sanctuary, by Aimee Palliere. A remarkable story of a Catholic student of the ministry who became a convert to Judaism.

The City Without Jews, by Hugo Bettauer. Dealing with anti-Semitism. It pictures what happened to a Vienna which expelled all Jews.

JUVENILE BOOKS

Jewish Children, by Shalom Aleichem. Nineteen humorous stories in which Jewish children are the main characters.

Ghetto Messenger, by Abraham Burstein. A good selection of funny stories from American Jewish life. Can be enjoyed by adults as well as by children.

Book of Legends, by H. E. Goldin. Three volumes of Jewish legends by a teacher who understands the Jewish child.

Breakfast of the Birds, by J. Steinberg. A fine collection of Jewish tales.

Jewish Fairy Tales and Legends, by Aunt Naomi. A collection of fairy tales and legends well written.

Great Men in Israel, by J. Max Weiss. Descriptions of a number of famous personalities from Talmudic times to medieval Spain. The book may well serve for beginners, who must be acquainted with Jewish personalities before beginning systematic studies in history.

The Magic Flight, by J. Gaer. An interesting collection of stories.

What Danny Did, by W. R. Weilerstein. Stories centering about a Jewish boy named Danny.

The Heaven on the Sea, by Ish-Kishor. An interesting collection of narratives, some of them dealing with King Solomon and Hiram of Tyre.

In Many Lands, by E. E. Levinger. 12 Stories of how the scattered Jews kept their Festivals. Each concerning a holiday, preceded by a poem and description of the festival.

The Story of the Jew, by Elma E. and Lee J. Levinger. A 300 page book simply written and attractively presented so as to hold the attention of the reader. It has maps and illustrations.

Illustrated Bible Stories, by Goldin & Dore. A beautiful book for children. The text was written by Hyman E. Goldin, a well-known authority on the subject, and is illustrated by beautiful pictures by Dore, the famous artist.

History and Destiny of the Jewish People, by Kastein. A new history published last year, well written and not too voluminous or encyclopedic.

MISCELLANEOUS

Hebrew Reborn, by Shalom Spiegel. An excellent book giving the history of Jewish literature in the last two hundred years and discussing the great movements and personalities. It is beautifully written and reads like a novel.

The Jewish Anthology, by Edmond Fleg and Maurice Samuel. A very good book giving selections from Jewish literature.

A Book of Jewish Thoughts, by Chief Rabbi J. H. Hertz. A book that should be in every Jewish home. It is a mine of gems on all subjects dealing with Jews, Judaism, the Bible. It also contains many passages from Gentile writers who express their ideas of the Jew and his culture.

Laughs from Jewish Lore, by Jacob Richman. A book of Jewish humor which contains some fine anecdotes of Jewish life and Jewish leaders.

Selected Essays, by Ahad Ha-am. Contains 17 essays on various subjects by the great master of modern Jewish thought and the father of cultural Zionism. These essays are from his famous work in Hebrew "Al Poroshath Hadrochim", and are rendered into English by Leon Simon.



CONSIDER THE PURCHASE OF CEMETERY PLOTS AS YOU WOULD ORDINARY TRANSACTIONS OF YOUR EVERY DAY PERSONAL AFFAIRS. ONLY THIS TRANSACTION IS OF GREATER SIGNIFICANCE, SINCE IT CONCERNS THE WORTHINESS OF A LAST RESTING PLACE.

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"He Who Redeemed His Father" (Continued from Page 10)

and you are crying. By Allah, you are a donkey. Listen to me. I know an old Arab. He is now dying. He has sent me here to find a customer for a bronze Buddha he has. He says that the bronze is very old and valuable. He inherited it from his grandfather, and his grandfather had also inherited it. But he will only take three pounds for it. He says that sum will enable him to live out the last few weeks of his life. He says that no man of his family may leave any money behind him after his death. That is the tradition of his family, and he believes in it. He lives in a cave in the desert. Come, I will take you to him. It is no more than thirty odd miles. You will earn a good sum of money; and you will not forget me. Do not be afraid. Come! I swear by Allah that everything I have told you is true.'

"I decided to go with him. I thought that if they should kill me, then my death would be an expiation for my father's sins. And I went with him.

"On the road he bought me a loaf of bread and a bottle of milk with the few piastres he had; and for himself also he bought bread and milk.

"As we went along we became very friendly. He told me wonderful legends, which shortened the road. And when my feet began to burn from walking on the hot sand, he bathed them with his milk. And my feet were refreshed.

"About midnight we got to the place where the old man was, and went down to him. We came upon him in the middle of praying, with his head bowed in the sand.

"The old man scrutinized me carefully. He made some porridge for us, and told us to lie down until the morning. I did not want to, but at last I fell asleep through exhaustion.

"When I awoke about eight o'clock in the morning, and saw the old man bending over me, I was frightened.

"Said he to me:

"Do not be afraid, my child. I was looking at you, so that I may take with me to the other world the countenance of the heir to my Buddha. Every human being—even a very small child—so soon as he reaches consciousness of self, wears a mask in the daytime. But when the man sleeps, he is "he". And you have found favour in my eyes.'

"And he moved away a stone, and from underneath it he unburied the Buddha. Handing it to me, he said:

"You must know, my child, that this is a valuable Buddha. It is worth a great deal, even in metal alone. I do not want more than three pounds, which will exactly suffice me until the day on which I shall die. And you must never forget your young friend, Ahmed, who has brought you here. If Allah comes to your aid, and you grow rich, let Ahmed remain with you. He will serve you faithfully forever; and you must be to him a devoted master.'

"I gave him my three pounds, took the Buddha in a sack; and, with my friend Ahmed, went back to the city as on wings.

"Several days later—listen, Moysheh, my brother—I sold the Buddha for five hundred pounds to an American. It was pure gold, through and through.

"I at once paid to a widow two hundred and fifty pounds—one of my father's debts. I gave fifty to Ahmed. And, with the remaining two hundred pounds, I began to deal in timber.

"In six years I had already accumulated a substantial sum of money. I owned an antique shop, and had paid off every piastre of the debts.

"I bought myself a beautiful house, and filled it with the most beautiful things and antiques. And Ahmed was a faithful servant to me—my right hand and my left.

"One day Ahmed said to me:

"Why do you not get married, my master? Why do you not share your happiness with a woman you love?'

"I told him how, in my youth, when I was suffering greatly through my parents, there lived near my father's wine-shop a beautiful Swiss girl, Lili was her name. She had always been ready to shield me from the curses and imprecations of my mother, and from the pinches and blows of my father.

"She is the only one I have in the world,' I explained to Ahmed. 'My eyes search for art, my fingers for profit. But, Ahmed, my soul is always yearning for her. I cannot find her.'

"From that moment Ahmed never rested. For months he went about the whole of Egypt making inquiries, and spying things out, until he discovered her whereabouts.

"I went off to her.

"And, brother, I cannot describe the joy we both experienced.

"Many times I took her to the theatre and to dances, and for long walks. But, I did not declare my love for her. And I kept secret from her the story of my father's end.

"On one occasion I took her out for a walk, and led her to the cemetery where my father lay buried.

"I took her to his grave, and there I unfolded to her the story of my whole life. I hid nothing from her. I even told her of all the sins I had committed. And then I said to her:

"You must know, Lili, that I have always loved you, and I love you now with all my heart. And I want you to marry me, if you love me, too. But before you say 'Yes', or 'No', I want you to realize that here, in this grave, without a tombstone, lies my father. Surely you remember what sort of a drunkard, what sort of a dissipated good-for-nothing he was. You must know that in the end, he took his own life. Would you marry the son of such a sinful man?'

"She made answer:

"Yes, yes. My love for you is greater than were the sins of your father.'

"And we both knelt down on the grave, kissed each other, and wept.

"No tombstone has ever wept like that."

DR. MANN'S MESSAGE

(Continued from Page 7)

spirit, a need of God; Jacob, who wrestled with an angel for his name, and obtained instead a new name for himself; Leah, and the lovely Rachel; Dinah, who married out of her tribe, like the Greek Helen, and made a war; Joseph, the subtle and beautiful man of words—a type of the literary mind for all times. Look upon them, and see in them an odyssey of all mankind as Homer's was. Look upon them, and forget your fears! "See how the moonlight-sharpened shadows lie across the peaceful landscape! Feel the mild freshness of the summer-starry night!"

—*From the New York Herald-Tribune

ONLY NINE YEARS—WHAT A CHANGE!

(Continued from Page 20)

was laid in that historic city. The United Synagogue of America, under whose auspices the fund for this purpose was raised, has added another link to the golden chain of achievements to its credit. The writer will always regard it as one of the greatest privileges and highest honors in his life to have participated in this epoch-making occasion, as the representative of the United Synagogue of America and as the Rabbi of the leading Jewish Center in America. Let us hope that the bond that has been created between these two Centers will ever grow stronger and stronger, influencing each other for greater service in behalf of Israel, his faith, and his land!

NEW MEMBERS

(Continued from Page 14)

The following have applied for reinstatement as members of the Brooklyn Jewish Center.

Gronsbell, David

Unmarried

Certified Public Accountant

Residence—701 Empire Boulevard

Business—521 Fifth Avenue, N.Y.

Proposed by David Nemerov

Melvin, Philip

Married

Building Materials

Residence—622 Empire Boulevard

Business—118 Junius Street

Proposed by David R. Aaron & Joseph Taborisky

Emanuel Greenberg, Chairman
Membership Committee

THE SABBATH

Kindling of Candles at 8:10 o'clock.

Friday Evening Services at 6:15 o'clock.

Sabbath Morning Services will commence at 8:45 o'clock. Rabbi Louis Hammer will preach on the Weekly Portion of the Law. This will be the final sermon to be preached this season.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 8:10 P. M.

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•

Only Nine Years – What A Change! *(Continued from Page 4)*

a summer and health resort. One noble woman, from distant Singapore, desiring to do her share in building up a neglected region, is erecting on this mountain a synagogue and twenty beautiful homes. These she is offering free to artists, musicians, poets and writers, intending that they shall serve as a nucleus of a Palestinian artists' colony. The writer was in Safed when all its inhabitants, young and old, turned out for the laying of the cornerstone of the Synagogue and the first of the twenty houses to be built by this devoted Jewess—Sarah Leir. He enjoyed the privilege of being called upon to speak on this historic occasion. What an indescribable thrill it is to witness the birth of a new life in this land of modern miracle!

THE GERMAN INFLUX

THERE are no definite statistics as yet of the number of German exiles now in Palestine. The writer has heard various estimates,—ranging from nine to fifteen thousand. The total Jewish population of the land today is between 225 and 250 thousand. The proportion of German Jews, even if we accept the major figure is quite small. And yet, wherever you go and wherever you turn you meet German Jews. Their influence is felt almost everywhere. You meet them, of course, in the large cities, but you find them, too, in the Kibbutz and Moshavot. The hotels and pensions are literally filled with them. You are led to believe that figures belie the facts, such an impress have they already made upon Palestinian life.

VISITING GERMANY AND THE BRONX IN ONE DAY

BEING in Haifa one Sabbath morning, the writer attended services which were held in the auditorium of the Bet Sefer Reali. He was told that he would find there a dignified, decorous, almost modern service. It

was all that indeed, but what impressed him most was that it was almost entirely a German service. Ninety per cent of the worshippers were German arrivals. It seems that all the Germans of Haifa who want to worship come here. The order, indeed, showed the German influence. Even the melodies that were sung were all German. Most of the worshippers used prayer-books and Bibles with German translations, books which they evidently brought with them from Germany.

The service concluded quite early and as there was considerable time before dinner, the writer went to a neighboring hall where, it was announced, a well-known American cantor was officiating. Tickets for admission were required, but somehow the writer was admitted even though he did not possess one. And what a different sight was before him, as he entered the hall! Old, long-bearded men in all types of prayer-shawls, young men without prayer-shawls, most of the people without prayer-books, evidently having come not to worship but to listen to a concert. During the rendition of a composition there was absolute silence and evident enjoyment; as soon as the composition was ended there was a hum of comment, a buzz of approval or disapproval. When I came home I remarked to friends: "I felt that today I was in Germany and in the Bronx." The first gave me the illusion of a German community, the second made me feel that I was—not in Palestine—but in the Bronx!

A JEWISH CENTER IN JERUSALEM

THE members of the Brooklyn Jewish Center should feel a special pride in the fact that the Center Idea, which they did so much to popularize, is finding root in Palestine. Monday, May 7th, will be an historic day in the annals of the Jerusalem community, for on that day the cornerstone of the first Synagogue Center in Palestine

(Continued on Page 19)

Center Institute Of Jewish Studies For Adults One Year Old

During this year, the Brooklyn Jewish Center has added another link to the chain of its educational facilities. It has successfully inaugurated an Institute of Jewish Studies for Adults.

The need for such a venture has long been felt. Through the Center Academy, our Hebrew and Sunday Schools, we have been reaching the children of our community. But the curriculum of studies that may be offered to children is, in the very nature of things, limited. A child's mind cannot follow the more complex discussions in Jewish religion and Jewish history. If these are to be mastered at all, they must be studied by the adult. In addition we were confronted with the problem that many of our adults have not even had the more elementary stages of a good Jewish education in the Hebrew language, Bible, history and religion. It is for these reasons that the Institute was organized—to educate the laity of our community in the fundamentals of Jewish thought, ideas, and achievements; to offer them a more meaningful appreciation of Judaism and its place in modern civilization.

Over three hundred students registered in the Institute last year. Of these an average of about a hundred and thirty attended regularly. The courses offered were of a wide scope. They included courses in the Hebrew language, Jewish History, Jewish Religion, the History of Jewish Literature, the Bible as Literature, Contemporary Jewish Life. Classes met on Tuesday and Thursday evenings. The members of the faculty were all specialists in the subjects which they taught and all holders of academic degrees. They included Rabbi Ben Zion Bokser, Messrs. Emanuel M. Edelstein, Louis J. Gribetz, Mordecai Halevi, Cyrus Levinthal, Frank Schaeffer, Mrs. Beder, Miss Bush and Dr. David Tannenbaum. Dr. Israel H. Levinthal served as the Director of the Institute.

The calibre of the courses may be judged by the fact that the University of the State of New York recognized them for academic credit and the Board of Superintendents of the New York City Board of Education allowed Public School teachers to offer them for "Alertness" requirement.

Plans are under way to make the Institute even more effective in the coming year.

SELECT SUMMER RESORT HOTELS



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AN ALL YEAR AROUND CAMPAIGN

The Membership Committee of the Center is always "on the job" enrolling new members in the institution.

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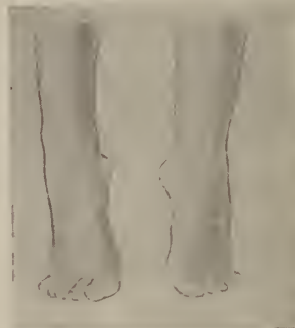
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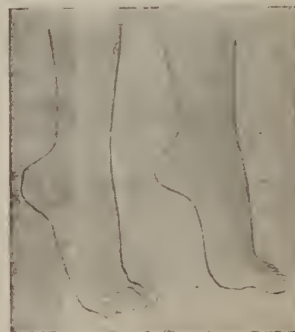
— WRITE FOR BOOKLET ON THE CARE OF THE FEET —

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Exercise 2

Exercise 2. Walk on toes, barefoot, until you tire and must drop back on the whole foot. This is wonderful for strengthening the toes.

The Brooklyn Jewish Center Review

Twenty-Two Died In Eliezer
Don Slonim's House

The Bialik I Knew — A Reminiscence
Of The Great Poet In His Last Phase,
By His Co-Worker, Joseph Marcus

Why Hitler Dotes On Wagner

The Twelve Months Ending 5694

The American Library Of Nazi-Banned
Books Forges Ahead In Defense
Of World Culture

Brownsville Sans Expressmen

Biro-Bidjan — A Criticism, And The
Reply From The Soviet Embassy

SEPTEMBER

1934

Greetings from Mr. and Mrs. FINE

Much to our regret it will be necessary for us to be absent from the city during the High Holy Day season. We shall therefore be deprived of the extreme privilege of attending the lofty and inspiring services conducted at the Center. Although far away, we shall be with you in spirit and pray for a New Year filled with happiness, joy and contentment for Israel and all mankind.

To our fellow members of the Center and to our friends and relatives, we extend our best wishes for a very happy and prosperous New Year.

MR. AND MRS. ISIDOR FINE

MR. AND MRS.

LOUIS W. BERNARD

and Family

of 260 BROOKLYN AVENUE



*EXTEND TO ALL THEIR FRIENDS AND RELATIVES THEIR
BEST WISHES FOR A HAPPY NEW YEAR*

The Brooklyn Jewish Center Review

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ISRAEL H. LEVINTHAL, J. D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

Vol. XV

SEPTEMBER, 1934

No. 2

NOT JUST ANOTHER, BUT A NEW YEAR

It is with added fervor that we shall gather in our Synagogue these Holy Days to pray for a Happy New Year. Rarely in our generation has such a despondent view appeared on the Jewish horizon. Jewish misery in our day has reached the very depths of all the annals of suffering. It seems as if the world, in a new fit of maddening frenzy, is determined to crush the Jew from the face of the earth.

And yet, in a spirit of faith, we shall come before our God, and in the words of the Psalmist, cry out: "The Lord is with me, I will not fear; what can man do unto me?" It is not the first time in our tragic history that our people's life was threatened. "The cords of death have encompassed me, and the straits of the grave have come upon me; I found trouble and sorrow!"—That was the refrain that came from the heart of the Jew in countless generations and in nearly every land of his wandering. But the Jew is here and his voice still resounds with the ringing words: "I shall not die but live and recount the works of the Lord!"

It is in this spirit of hope and faith that we shall pray for a Happy New Year. A New Year, that is our wish, not just another year that shall be a repetition of the past years' woe and sorrow, but a *New Year*, new in its spirit of joy and happiness, in its gift of peace and blessedness for us and for all mankind. Then, indeed, shall we face a world, too, that is new, altogether different from the world of suffer-

ing that we came to know,—it shall be a "new heaven and a new earth, and the former shall not be remembered, nor come into mind!"

JERUSALEM—THE CENTER OF THE WORLD

LEAVING Palestine, after sojourning there for over four months, and returning to the routine humdrum life to which we are accustomed here, is like returning from a trip to fairy-land, that one sometimes enjoys in his dreams, to the awakening reality of our every day life. Palestine, today, is the fairy land of and for the Jew. It is the one investment which the Jews have made that bears fruit—aye, that is offering dividends in joyous and blessed accomplishment.

This is not the time nor occasion to discuss at length the role that Palestine has begun to play in Jewish life. We shall have ample opportunities within the coming weeks to describe in more adequate terms the miraculous reawakening of this land and the people of that land, that I was privileged to behold. I bring the reader, however, the greetings from his brothers and sisters in Eretz Israel,—from Jews who are beginning to taste the sweetness of life, who, for the first time in their lives, are breathing the air of freedom, who are acquiring the lost art of laughing and singing again. They plead that we, their brothers, come to see them, and perhaps, to live with them. They are unselfish in their joy—they would have us share with them their happiness.

But if we cannot actually live with them, if we cannot be with them physically, they would have us live with them at least in spirit—spiritually to be neighbors with them. That is after all what Zionism fundamentally means. The leaders of the movement did not believe that *all* Jews of the Diaspora would be transplanted to Zion, but they did believe that the community there would form the spiritual center of the Jews throughout the world, that we would be guided by their way of life and be inspired by their cultural and idealistic achievements. That duty we can and should perform. Our outlook upon Judaism and Jewish life would be enriched and ennobled if we could learn to look to the Jewish life in Palestine for our guidance and direction. They, small in numbers as they are, are re-creating Jewish values, are restoring Jewish culture to its pristine glory, are making religion a true Way of Life.

According to an ancient belief expressed by the Rabbis, Palestine is the center of the world, and Jerusalem is the central point of the globe. For the Jew that is a literal truth—it is, and must become even more so, the center of *his* world, the focal point upon which revolve all his ideas and ideals of life.

To live—if not *in* Eretz Israel then *Samuch*, close to Eretz Israel—to live spiritually under the influence of Eretz Israel, that is the task of the Jew in Galut. For only then can we hope that through Eretz Israel will Jewish life in every land be re-awakened to heights of spirituality and idealism such as distinguished it in the classic days of old!

—DR. ISRAEL H. LEVINTHAL

The American Library of Nazi-Banned Books

FORGES AHEAD IN DEFENSE OF WORLD CULTURE

By J. G.

ALITTLE over a year ago the cultural world received with amazement a news item from the then new Hitler Germany. We were already accustomed to news concerning outrages committed by the Nazis against all those who did not wholeheartedly subscribe to the doctrines of National Socialism. We had heard of the atrocities perpetrated by Hitler's henchmen against thousands of men and women whose chief crime was that they were not born of pure Aryan stock. The evils of the concentration camps were already known to us through the testimony of living witnesses who managed to escape the tortures of these barbaric prisons.

This time the news concerned a campaign inaugurated by the Minister of Propaganda against intellectual progress. It set out to purge all libraries, public and private, of books written by the leading minds of all nations. No author of renown escaped the "black list" as long as the new regime considered his works dangerous and un-German. On May 10th, in the presence of members of the Nazi Cabinet and university professors, masterpieces of human thought were tossed into the flames in a veritable "auto-da-fe". Included therein were works of Heine, Gorki, Wasserman, Spinoza, Einstein, Freud, Marx, Lessing, Zweig, Schnitzler, Liebknecht, Roland, Remarque, Ludwig, Lasalle, Lewisohn, Feuchtwanger, Voltaire, to name but a few. It was a National Socialism holiday, a celebration signifying Germany's abandonment of civilization and its return to barbarism.

The world gazed with horror at this sad spectacle. In France a group of prominent writers and scientists, under the leadership of Heinrich Mann, organized to preserve, in one collection, the cultural heritage which the Nazi Government wished to destroy. The Library of the Burned Books was inaugurated on May 10, 1934, on the first anniversary of the lamentable book burning spectacle. A similar committee was organized in London under the presidency of H. G. Wells.

In the United States, the Brooklyn Jewish Center launched the project for the inauguration of an American Library of Nazi-Banned Books through

the columns of the *Review* in the issue published last April. Our first task was the organization of an Advisory Board, consisting of well known leaders of thought in this country. The movement gained an immediate and enthusiastic response. The pages of the *Review* will contain the letters of endorsement received by the organization committee for the establishment of this library. Prof. Albert Einstein was the first to endorse the project. In a letter addressed to the writer he stated:

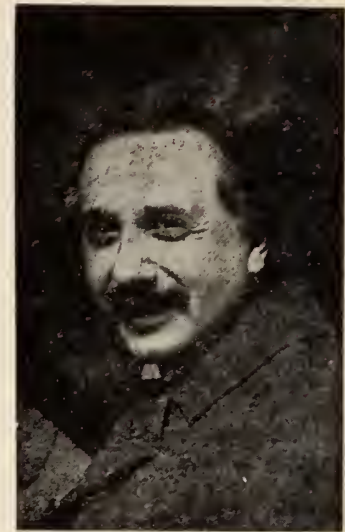
"This is indeed a superior method of bringing to public attention the in-



Dr. Will Durant

justice and the senselessness of German persecution."

Returning to America after an absence of twelve years, Ludwig Lewisohn was asked to join the membership of the Advisory Board. He readily agreed to serve, stating: "When I first read of the plan it struck me at once as an extraordinary, dignified and powerful weapon in that fight for the spiritual freedom of mankind which it seems to be the special duty of the Jewish people to lead in this age." In this one paragraph Mr. Lewisohn gives a fitting an-



Professor Albert Einstein

swer to those who profess that the erection of the library should be the concern of the non-Jewish world. It was the writer's privilege to meet Mr. Lewisohn at the recent Zionist convention at Atlantic City and to discuss with him the plans for the library. He expressed himself most enthusiastically in favor of the project. The burning of the books, he told me, was but the climax of a long-standing movement against certain authors who were discriminated against in Germany.

Most interesting was the statement of Dr. Will Durant. The German edition of his famous book, "The Story of Philosophy" is selling rather well and has brought him almost half of the royalties he has received in the past six months. "Presumably," wrote Prof. Durant, "the sale of my books will be stopped in Germany if I put my name on your list. Nevertheless I think the little sacrifice ought to be made. Put me down as one of your Advisory Board, and I shall count it a great honor. I admire and applaud your enterprise."

The launching of the project and the organization of the Advisory Board is only the beginning of the work of proving, in a most emphatic manner, that together with France and England, America, too, abhors the German assault upon world culture.

We shall look forward to the cooperation of all friends of the freedom of the written word to help in the early establishment of The Library of Nazi-Banned Books.

THE TWELVE MONTHS ENDING 5694

By JOSEPH WOLFE

PERHAPS the most important events in the year of Jewish history just passed were the intensification of the boycott against German merchandise and the announced plans for the calling of a World Jewish Congress at Geneva next year, with the aim of establishing it as a permanent institution, under a resident secretarial staff.

The boycott, led by Samuel Untermyer, gained great strength when it was joined by the American labor forces and by the Catholic church, and brought Germany to an economic crisis. Only the sensation of the Nazi "purging" and the death of Hindenburg distracted the nation from its desperate situation and served to give the Hitler regime a breathing spell.

The World Jewish Congress was proposed at a gathering of Jewish European leaders and representatives of the American Jewish Congress at Geneva. Its great importance at the moment lies in the fact that the anti-Semitic leaders in various lands may see in it the verification of their charges that the Jews of the world form an international "super-government," and are thereby prevented from being assimilated as true citizens by the countries in which they reside. Protests against the Congress were made by the American Jewish Committee.

The Geneva delegates announced a continuance of the boycott against Germany. They elected Stephen S. Wise President and named Dr. Samuel Margoshes and Prof. Horace Kallen to the steering committee.

* * *

In Germany the oppression of the Jews continued, and their situation was little changed from the previous year except that the "cold pogrom" of exclusion took the place of physical violence.

* * *

The influence of the German persecutions was felt in the terrible riots that broke out in Constantine, Algeria, where the native population attacked the Jews. The first reports gave as the number of killed a hundred, but this figure was later amended in France to sixty, and the Governor of Algeria insisted that not more than 27 died. Of those arrested seventy were convicted, mostly Arabs,

and most of them also charged with looting. Some experts held that the riots were inspired as much by the French colonial policies as by anti-Semitism. This riot was followed some weeks later by brief clashes between Jews and Arabs in Ouidja, Morocco.

* * *

In Austria the events following the assassination of Chancellor Dolfuss brought this statement from Prince Ernst Von Starhemberg as to the attitude of the Austrian Fascists towards the Jews:

Austrian Jews occupy a number of posts in the professions out of all proportion to their percentage of population . . . Our measures against the Jews are defensive. They are not aggressive. There will be no persecution and no pogroms in Austria."

The statement was given out in the course of an interview with the correspondent of the London Daily Express.

* * *

In Rumania a victory at the polls was achieved by Ion Duca, head of the Liberals. Duca and his party were considered more liberal in their Jewish policies than the other Rumanian groups, but soon after he was assassinated by the Iron Guardists, the most dominant of the anti-Semitic forces. It was said that it had also been planned to kill at the same time Magda Lupescu, King Carol's Jewish companion, to whom he has remained faithful for many years.

* * *

In Russia the Soviet government decreed Biro-Bidjan, the Jewish colony, an autonomous Jewish republic. An account of this project will be found in another part of this issue of the *Review*.

* * *

In Palestine the sensational trial of Abraham Stavsky for the murder of Dr. Chaim Arlosoroff ended in his being found guilty and condemned to death. This verdict, however, was later reversed by the Court of Appeals and Stavsky was released. Stavsky's co-defendant, Zvi Rosenblatt, had been acquitted at the first trial. The accused are Revisionists and their detention was associated with the bitter struggle the Revisionist Party is engaged in with the other Zionist groups.

Rioting occurred by the Arabs as a demonstration against Jewish immigration, though Zionists have bitterly complained that the British government is unfairly restricting such immigration.

Much dissatisfaction was expressed by Jews the world over with the arrangements made by many German refugees in Palestine to export their capital from Germany in the form of goods—the only salvaging of their funds permitted by the Nazi government.

* * *

There was an outbreak of violent anti-Semitism in Turkey, but the government quickly suppressed it and the responsible officials were punished.

* * *

Other events of interest were:

Nahum Soko'ow was re-elected head of the World Zionist Organization for two years. Chaim Weizmann refused the post.

Henry Morgenthau, Jr. was appointed Secretary of the Treasury of the United States by President Roosevelt, succeeding the late William H. Woodin. Morgenthau is an old associate of Roosevelts. He was head of the Farm Credit Administration, and when Roosevelt was Governor of New York he appointed Morgenthau Conservation Commissioner of the State.

Enrico Salem, a Jew, was appointed by Mussolini the Mayor of Trieste. Salem comes from an old Portuguese family. His grandfather was President of the Jewish Community of Trieste until 1912.

The Dickstein Congressional committee brought to light many Nazi activities in the United States in the course of its investigation of un-American organizations.

Sir John Simon, English Foreign Secretary, officially denied that he was a Jew. Sir John has been particularly antagonistic to the Nazi regime.

Two Jews were appointed officers of the French Legion of Honor and twelve were made Chevaliers. Eugene Dreyfus was appointed Presiding Justice of the French Supreme Court.

George Blumenthal, retired American banker, was elected President of the Metropolitan Museum of Art, succeeding the late William Sloane Coffin.

(Continued on Page 14)

Twenty-Two Died In Eliezer Don Slonim's Home

By RABBI LEO GOTTESMAN

TWENTY-TWO died in the home of Eliezer Don Slonim and he the first of them, on the morning of August 24th. His heroic martyrdom in death was characteristic of the man. With him died his wife, Hannah, their little son Aaron, and a younger child.

Eliezer Don was the son of Jacob Joseph Slonim, Rabbi of Hebron; his wife, the daughter of Rabbi Orlansky of Zichron Jacob.

I cannot better give a picture of Eliezer Don Slonim than by describing what he did for the Hebron Yeshivah. His interest in it knew no bounds, and his services were invaluable. During most of my stay at Hebron, Rabbi Mosheh Mordecai Epstein, the Dean, was in America, and the burdens of the Yeshivah management fell upon his son-in-law, Rabbi Jechezkel Sarne, affectionately called Reb Chatzkel. The latter, who shared the two-family house in which I lived with Eliezer Don Slonim, was constantly appealing to my host for assistance and all manner of favors which the Yeshivah needed.

The rent of the Yeshivah was long overdue, and no funds on hand. Mr. Slonim, as manager of the local bank, had a good deal of influence with the landlord. Of course Eliezer Don made sure that the landlord would grant another extension. Or one of the boys in the Yeshivah would get into trouble of a serious nature with the Arabs—and for a most innocent cause. A man may not enter an Arab house without first knocking audibly and announcing loudly his coming; this is for the purpose of warning any women who may be inside to veil or retire. But sometimes a newcomer to the Yeshivah, unfamiliar with the streets might mistake an Arab house for his own lodgings and enter unexpectedly. If he escaped physically from the wrath of the Arab males within, he would probably be jailed.

Reb Chatzkel would invariably make haste to report the matter to Eliezer Don—who, by cajolery and the exercise of his influential position would succeed in getting the prisoner released. Or it would be necessary to cash a check for the payment of bills—only Eliezer Don Slonim could perform this favor for the Yeshivah. And so on and on.

(Five years ago last month, on August 24, occurred the terrible massacre of Jews by Arabs in Hebron, Palestine. Rabbi Gottesman, who had studied at the Yeshivah in Hebron, and knew most of the victims, was one of the Americans who was most poignantly affected by the tragedy.—Editor.)

He was offered a position in Tel Aviv that would pay him a larger salary than he was getting. He declined. He did not wish to leave Hebron. At another time he was offered a very good business opportunity which would require his going to America. He turned it down, preferring to work for £20 monthly in Eretz Israel than \$500 elsewhere. He did not want to lose his soul.

His interests were wide, embracing all of modern life and centering particularly upon Jewish affairs. He was a protagonist of the Zionist movement, and an ardent supporter of the Mizrahi. To the latter organization he was devoted with heart and soul. A man of culture, both worldly and Jewish, an accomplished linguist, he found time among other things to be the correspondent of the Hebrew Palestinian daily newspaper *Haaretz*, in Jerusalem. He used the pen-name *Haduny*.

It is noteworthy that in his column *Chadushot M'Hebron* he gave a good deal of space to the Arab community, describing their doings and their progress in very friendly and constructive terms. He knew the Arabs well and was on terms of best friendship with them. On cold nights during the rainy season, when the best Arab homes are none too comfortable, the local Sheiks were accustomed to gather in Eliezer Don's house, to talk, and play chess, and drink black Arabian coffee.

He, Slonim, did much for the Arabs in general and for their leaders and politicians in particular. Many were the favors he obtained for them, which included loans. He had very much faith in the Arabs—far more than later events justified.

I recall how once, when he had to transfer £5,000 in gold from the bank in Hebron to Jaffa, he took along just one Arab as a guard.

No one of any importance who came to Hebron failed to visit the hospitable, charming home of Eliezer Don and Hannah Slonim. No one ever failed to find a welcome there. On holidays the older students of the Yeshivah would gather at his home to sing and make merry. Not every home was thus open to the students—for some of the old generation Hebron Jews were not heartily in favor of the new constructive spirit that had come into Palestine and of which the Yeshivah was one of the most conspicuous manifestations. For this reason Eliezer Don was loved by all the Yeshivah *bahurim*.

On the Saturday of the massacre a large number of people were gathered in the house of Eliezer Don Slonim, including his wife, his two children, and his wife's parents, Rabbi and Mrs. Orlansky, of Zichron Jacob.

Shortly before that fatal day, Hannah's parents came to Hebron to visit. It was thus that they were present when the unbelievable atrocity was perpetrated. It is no wonder that so many people came to Eliezer Don's home for shelter when it became evident that the Arabs were on the rampage. Could it be that they would forget his friendship—his wife's kindness?

AS a matter of fact they did not forget. A number of Arabs came knocking at his door. Give out the strangers you are harboring there, they cried, and we will spare you, and your kinsfolk. His answer, a culminating step in his martyrdom, was characteristic of the man:

"I have no strangers here,—only my brethren!"

Eliezer Don had a revolver, which he was licensed to carry because of his position in the bank. When they shattered the door, the Arabs found themselves facing Eliezer Don, revolver in hand; behind him, the huddled crowd of men and women and children. Eliezer Don pulled the trigger. The revolver had never been used. It jammed. They sprang upon him, and so he was first to die.

Hannah was not killed by the Arabs. She died there because her heart burst when she saw her husband murdered.

Little Aaron they killed, and the younger child.

(Continued on Page 18)

BIRO-BIDJAN—A CRITICISM, AND THE REPLY FROM THE SOVIET EMBASSY

BIRO-BIDJAN lies between the two rivers Biro and Bidjan which are tributaries of the River Amur, and it is situated at a distance of 5,000 miles from Moscow. The only means of communication is by the Trans-Siberian Railway, by which it is bounded on the north.

The decision to create a Jewish autonomous settlement was adopted by the Soviet Government in 1928. Its primary motive was said to have been the wish to find productive employment for the hundreds of thousands of Jews who were deprived of a livelihood in consequence of the Bolshevik economic policy. The Government had previously been engaged in a scheme to establish 100,000 Jewish families in ten years on the land in the Ukraine, the Crimea, and White Russia, but despite the very large funds supplied by a Jewish philanthropic organization in the United States, as well as the money provided by the Government itself, the total number settled on the land after four years was only 17,000 families. The Birobidjan scheme was therefore launched as a supplementary enterprise, as the state of distress among the unemployed Jews in the towns was constantly becoming worse.

The region in Eastern Siberia was selected for this purpose after investigation conducted by scientific commissions, who reported that it contained a great deal of mineral wealth and was also suitable for agricultural development. It is described as a land that is twice as large as Palestine, with a climate that is extremely cold in the winter and extremely hot in the summer. For two or three months a year there are torrential rains, which cause a good part of the territory to be swampy. Despite the climatic drawbacks, the Soviet Government worked out a five-year plan whereby they hoped to establish 50,000 Jews in Biro-Bidjan and then to proclaim the region a Jewish "republic".

Besides the plausible object of furnishing a livelihood for a large number of its subjects who had been impoverished by its own policy, the Government was doubtless also influenced by other motives. One was to promote the development of a district which was said to need only labor in order to become a

The following article was published in the "Manchester Guardian" as the report of a correspondent. The "Review" asked the Russian Embassy in Washington to comment on it, and the Embassy's reply follows the article.

productive and prosperous area. Another was to provide a counterblast to the Zionist movement, which the Bolshevik Government has systematically oppressed for many years past. If the Russian Jews were promised a "National Home" of their own, even though in Siberia, it was believed that they would cease to take any interest in Palestine. And a further motive was to develop an area that might prove a convenient strategic base in the case of an armed conflict with Japan.

The selection of the settlers was undertaken by a Jewish colonization society in Russia, called "Ozet," which also devoted itself to the raising of some of the requisite funds. It established many branches throughout Russia and a few also in North and South America and elsewhere, and the settlers were drawn from various parts of the Soviet Union. Unfortunately, however, owing to the defective organization in Biro-Bidjan and the lack of proper provision in regard to food and housing accommodation, the majority of the intended settlers left. In 1931, for example, 1,680 left out of 2,800, and out of 6,500 who went in 1932 more than half returned. Up to the end of last year only 7,000 Jews had actually remained out of a total of 18,000 who had gone out, and about another 1,200 have since arrived.

The Soviet Government was naturally annoyed when it found last year that there was not the least likelihood of its scheme being realized within the proposed period. It had a rigorous inquiry made into the causes of the failure, and found that there had been maladministration, and apparently even worse, on the part of some head officials. The result was that the head of the Building Trust, the chief engineer, and the manager of the Finance Department of the Trust were sentenced to death and four other officials were given ten years' penal servitude.

The failure, however, was not due solely to mismanagement. It was also due to the unsuitability of a great num-

ber of the "transmigrants" who were sent out at the expense of the Government, many of whom were old or suffered from some physical or even mental disability and who had no knowledge of any useful trade. Besides, the Jews found that Biro-Bidjan was already inhabited by several thousands of natives, Mongolian Golds and Tunguses, as well as by Cossacks, Koreans, and Chinese, and they saw little prospect of outnumbering them within any definite time. At present the total population is 50,000, of whom the Jews form at most about 8,000.

Last year the Soviet Government announced that the Jewish "republic" would not be proclaimed until 1937, in the hope that by then there would be at least 50,000 Jews. Its decision to declare the "republic" as now constituted is probably due to the wish to provide a further incentive to immigration or transmigration and also to attract Jews from other countries. The "republic" is to have a Jewish self-governing administration, with Yiddish as the official language. But otherwise it will be Jewish in nothing but name. The observance of the Jewish religion is to be as strictly proscribed as in other parts of the Soviet Union, and the Zionist movement is likewise not to be tolerated. The Jewish "republic" will be a quasi-political curiosity, but of no serious importance for the solution of the Jewish question.

(Following is the statement received from the Russian Embassy. One of the questions asked by the Review was whether the policy of the Soviet government was to subordinate the other nationalities living in Biro-Bidjan to the small Jewish minority, as would naturally have to be done if the region were to be a Jewish republic in fact.)

EMBASSY OF THE U. S. S. R.
WASHINGTON, D. C.

THE article on Biro-Bidzhan is full both of misconceptions of the whole purpose of the opening up of Biro-Bidzhan to colonization by Jews and some direct misstatements of fact.

The primary motive for the creation of an autonomous province in Biro-Bidzhan was to provide for a more thoroughgoing realization of the principle of national self-determination proclaimed
(Continued on Page 14)

The Review's Own Almanac

September

September 1, 1577.

The Jews of Rome and the papal states were ordered by Pope Gregory VIII to send a proportion of their numbers to attend church services so that they might be imbued with Christian doctrine. Seven years later, on the same date, he made this order more specific by requiring that a hundred Jewish men and fifty Jewish women be sent to church each week. The sermon at these services was usually preached by an apostate.

September 2, 1825.

Mordecai Manuel Noah, a colorful American-Jewish figure who was United States Consul at Tunis and a playwright, laid the foundation stone for a Jewish colony within America, to be organized on a tract of land he bought on Grand Island, in the Niagara River. This territorial scheme was devised by him as a remedy for Jewish persecution. The foundation ceremonies were held in an Episcopal church in Buffalo.

September 3, 1189.

On this day the anti-Jewish riots in England, incident to the coronation of Richard I, began. They led to the expulsion in 1290.

September 5, 1791.

Birth of Giacomo Meyerbeer, operatic composer. His best-known works are "Le Prophete", "Dinorah", "Les Huguenots", and "L'Africaine".

September 5, 1764.

Birth of Henriette Herz, one of the world's famous "salon" women. To her home in Berlin came the most noted people in Europe. She was married to a doctor and philosopher, Marcus Herz, twenty years her senior.

September 8, 1900.

Acquittal of Wolf Israelsky, accused of ritual murder at Konetz, West Prussia. The case brought the Jewish community of Konetz to ruin and had a damaging effect on Jews throughout Germany.

September 9, 1864.

Rebekah Kohut, community worker, born.

September 9, 1553.

The Talmud burned in Rome. All copies in Jewish possession were seized and publicly burned on Rosh Hashonah.

September 13, 1863.

Cyrus Adler, educator, born.

September 16, 1676.

Sabatai Zevi, notorious pretender, died. His death occurred, appropriately enough, on the Day of Atonement.

September 16, 1777.

Nathan Mayer Rothschild born. He was the found-

der of the English Rothschild family and the most celebrated of the family. He married the sister of Moses Montefiore and thus became allied with the Sephardic community which ruled the money world in London through their connection with Amsterdam. He earned his first fortune (forty thousand pounds) selling raw materials and dyes.

September 19, 1812.

Mayer Ansell Rothschild died. He was the head of the family whose five sons settled in the capitals of the world to form the great international banking house.

September 20, 1540.

First auto-da-fe in Portugal.

September 21, 1349.

Massacre of Jews in Zurich, Switzerland. The black plague was raging over Europe and the Jews were blamed for it. The discovery of the dead body of a Christian boy inflamed the townspeople of Zurich to a murderous rage. They arrested the entire Jewish community, tortured them, and on the Eve of St. Matthew's Day, killed and burned them alive.

September 25, 467.

Death of Tabyomi, renowned scholar and head of the Rabbinical Academy of Sura, Mesopotamia.

September 26, 1898.

George Gershwin born. Became known as a Broadway composer with the musical comedy "La La Lucille," and gained the admiration of serious musicians with his "Rhapsody in Blue," written in 1924 for Paul Whiteman's first concert of jazz music. Gershwin composed it as a piano piece and it was orchestrated by Ferdie Grofe, then Whiteman's arranger and now one of the leading composers in the jazz idiom. A great deal of the fame of the Rhapsody is due to Grofe's remarkable arrangement of it.

September 27, 1791.

Emancipation of the Jews in France. For the first time in the history of modern Europe Jews became equal citizens of the country of their birth.

September 30, 1337.

Massacre of the Jews of Deckendorf, Bavaria. The Jews of this community were accused of stealing and desecrating a consecrated wafer. It was reported that the wafer had miraculously yielded blood and the people took this as a signal to avenge themselves on the Jews. The ghetto was attacked and all its inhabitants were either killed or burned. A wave of massacres then spread throughout Bavaria, Bohemia, Moravia and Austria, destroying fifty-one Jewish communities. With the property looted from the slaughtered Jews a church was built in Deckendorf as a memorial to the Bleeding Heart.

WHY HITLER DOTES ON WAGNER

NEARLY THREE QUARTERS OF A CENTURY AGO A FAMOUS
GERMAN VOICED NAZI ANTI-SEMITIC VIEWS

RICHARD WAGNER is Hitler's favorite composer. On his work he lavishes his greatest artistic affection, and the annual Beyreuth festivals, at which the Wagnerian operas are produced as memorials to the composer, receive his personal attention and his presence.

The reason for this love will become apparent from a reading of an article that Wagner published in the "Neue Zeitschrift für Musik" in 1850, parts of which are reprinted below. It was entitled "Das Judenthum in der Musik," and became celebrated throughout Europe, or more properly speaking, notorious. The article originally was written under the pen-name "K. Freigedank" (Freethought), Wagner afterwards stating that he wished to avoid the accusation of professional jealousy.

The article is as rabid an anti-Semitic statement as is to be found in polemic literature, and leaves the reader with the almost awed wonder that an authentic genius like Richard Wagner, a man who wrote some of the most noble, the most inspiring and the most beautiful music in the world's history; who reformed operatic art and influenced all music that came after him, should have given expression to such illogical and vicious ideas.

Wagner's anti-Semitism was later carried on by his son-in-law, Houston Stewart Chamberlain, an Englishman who went to study in Germany and became a super-Prussian. It was Chamberlain who concocted the "Aryan" racial theories on which Hitler based his program.

The burden of Wagner's essay is that a Jew, because of his racial traits, cannot be a true artist. Wagner first asks for honest admission of the fact that Germans have a congenital dislike for Jews.

"... In spite of all speechmaking and written manifestations on their (the Jews') behalf, we continue to be repelled by any prospect of actual and practical contact with them... We must explain to ourselves why the involuntary repulsion exists which the person and character of the Jew is thus found to awaken.

What we most distinctly know of it is—that it is stronger and more weighty than the zeal which we are prepared to enlist for its effacement.

"In continuing to classify as bad manners all frank reference to our natural antipathy to the Jewish character we deliberately deceive ourselves."

He then goes on to describe the Jew's characteristics, characteristics which in his opinion, naturally unfit him for participation in the creative arts.

"The Jew, who as we all know, claims to have a God all to himself, arrests out attention in ordinary life firstly by his exterior appearance. It matters not to which particular European nationality he may belong, the Jew's appearance strikes us as something so unpleasantly incongruous that, involuntarily, we wish to have nothing in common with him... No character, whether antique or modern, hero or lover, can be even thought of as represented by a Jew without instant consciousness on our part of the ludicrous inappropriateness of such a proceeding. This is extremely important, for if we hold a man to be exteriorly disqualified by race for any artistic presentment whatever—that is to say, not merely for anyone in particular but for all without exception—it follows that we should also regard him as unfit for any artistic pronouncement.

"The speech of the Jew is however of even greater importance; considered, that is, in relation to its effect upon us... The Jew converses in the tongue of the people amongst whom he dwells from age to age but he does this invariably after the manner of a foreigner. As it is foreign to our purpose to account for this fact we may for that reason claim not only to omit all accusations against Christian civilization for having forcibly kept the Jew secluded, but also to acquit the latter of responsibility for consequences of the separation... A language is not the work of one, but its mode of expression and its development are the joint emanations of an ancient community... In such a language the Jew can naturally but echo and imitate and is perforce debarred

from fluent expression and pure creative work.

"But the mere audible twang of the Jews' speech is also particularly offensive. Two thousand years of intercourse with European nations have in his case not sufficed to eradicate peculiarities of the Semitic mode of expression, which has defeated all culture through the strange obstinacy of the Jewish nature. The hissing, shrill-sounding buzzing and grunting mannerism of the Jewish speech fall at once upon the ear as something strange and disagreeable in kind. These mannerisms also take the form of an application of the words entirely inappropriate to our national speech; of an arbitrary prolongation of them; and of a phrase-construction producing the total effect of a confused babble, in listening to which our attention is monopolized by the manner of utterance and correspondingly diverted from the sense of what is being said.

THE exceptional importance of this circumstance also explaining the impression produced upon us particularly by the music works of modern Jews must first of all be recognized... Hear a Jew speak; every shortcoming in point of human expression has its sting, and the cold indifference of his peculiar 'Ge'labbber' never rises to any warmth—not even in the presence of the stimulation of higher or heated passion. On the other hand, should it happen that we become impelled to such an ardor when speaking to a Jew, his incapability of effective response will invariably cause him to give way. Never does the Jew become aroused in merely sentimental expression with us. If he ever becomes excited at all it is on behalf of some special and selfish interest. Either it is his material profit which is in question, or his personal vanity; and, as his excitement has usually a distorting effect upon his speech, it also assumes a ridiculous character not in the least calculated to arouse sympathy for the speaker.

"... If the defects of speech practically withhold from the Jew the capacity for all artistic delivery of feeling through the medium of spoken words, it follows that through the medium of song, such expression must be far more distinctly impossible. Song, for example, is but speech intensified or raised to the level of passion. If the Jew, in allowing himself a greater intensity of expression through the medium of speech may

(Continued on next page)

make himself ridiculous but cannot excite our sympathy in the least degree, he will, should he proceed to the height of song, become entirely unsupportable."

Further discussing Jews in music Wagner says:

"Their physical perceptions have never resulted in sending forth from their ranks any plastic artists, their vision having been always too steadily fixed upon things far more practical than beauty and the spiritual contents of a world of imagination. Thus, as far as my knowledge extends, we have no record of any Jewish architect or sculptor in our time; though, as to painters, I must leave to the professional critic to decide whether those of Jewish extraction have really contributed anything of value to their art."

Wagner here sidesteps with a expeditious cursoriness the existence of many Jewish painters of distinction, and ignores the fact he must have known that the biblical injunction against reproducing graven images prevented the development of Jewish sculptors until recently.

Wagner then seeks to trace the cultural progress of the Jew, particularly in Germany, and prefaces this by saying: "The turn taken by our social development has resulted in money becoming more and more frankly exalted to the level of nobility. In consequence of this the Jew, whose money has not been acquired by personal labor but merely by his one and only trade of usury, is no longer excluded from the enjoyment of title."

THE Jew, Wagner argues, wormed his way into education through his money, and through education into music and literature. He did so not because he was impelled by genuine inspiration, but because he hankered for the glory of success.

In this argument Wagner makes the statement: "The only members of Society (the Gentiles) with whom the educated Jew stands in any connection are those who want his money. But never has money yet proved effective as a means of lasting union between man and man. Without friends or sympathy the Jew stands alone in the midst of a Society which he does not understand, with the strivings and inclinations of which he has no part, and to the history and development of which he is completely indifferent."

These are theories which will be at

once recognized as forming the backbone of the pseudo-scientific basis which Hitler has invoked for his anti-Semitism.

Now Wagner advances another of the planks found in the Hitler platform, the supposed unassimilability of the Jew.

"To whatever height of fancy our art-luxury may aspire, it can never entirely lose connection with the Folk-spirit. By this it is so truly held fast that the inspired poet—irrespective of the particular art in which he may be engaged—draws his impetus from the loving contemplation of that instinctive life to be found among the community within which he dwells. But where is the Jew, however cultivated he may be, to find such a people? Can he hope to do so within the domain of a Society in which he plays the part of a mere actor? If he has any connection with this society at all, it can only be with an offshoot of it, and one hopelessly detached from the original healthy stem. Even this connection, moreover, is bound to be an entirely loveless one; and this unloveliness will become more and more apparent to him as he endeavors to approach this Society for the purpose of finding food for his artistic cravings. Not only everything in it will become even more foreign and incomprehensible, but the general dislike in which he is held will not meet him frankly and hurtfully on all sides—hurtfully to him because, unlike the richer class generally, his nature has never been either softened or disciplined by any considerations for the common interest."

Anti-Semitic and unreasonable as the ideas in the above paragraph may be, it is evident that the full possession by the Jews of a national homeland would destroy them more thoroughly than any protestations.

Wagner then turns to synagogue music and to discount it as a possible living folk-link for Jews. "Now, however much we may feel," he says, "to regard this musical divine-service as noble and inspired in its condition of original purity, we cannot fail to observe that the condition in which it has descended to us is one of the greatest corruption . . . Who, for example, has not had occasion to become convinced that what goes on at the present day in an ordinary synagogue is the merest caricature of Church-song? Who has not been shocked and held to the spot, partly by horror and partly by a sense of their absurdity, at hearing those gurgling, jodeling and babbling sounds confusive of all trace of sense and spirit, and which no intentional car-

icature could depict so horribly as it appears in fact, and may easily be witnessed going on with the utmost naivete and earnestness?"

There is now a long discourse on the impossibility of the Jew becoming a factor in creative art, particularly in music, for the reasons stated above, as well as for related reasons. In it is found this passage:

THE Jew . . . has no real passion, or in any case, no real passion of a nature to compel him to art-creation. But without such a passion there can also be no repose, for a genuine and noble stillness is naught else than passion which has subsided and become appeased in resignation. Where there has been no previous passion we recognize no calm—but only dullness; the usual contrast to which, in Jewish work, is that pungent unrest which is so noticeable from end to end of it; only ceasing in fact to make way for the aforesaid dullness, which is one as devoid of spirit as of feeling."

Wagner then pays his respects to Felix Mendelssohn. He cannot avoid writing sympathetically of him, but he devotes this kindness to an appraisal of Mendelssohn's personal virtues and his talent—talent, that is, as distinguished from true creative ability.

"By him we have been shown," he writes, "that a Jew may be gifted with the ripest specific talent, he may have acquired the finest and most varied education, he may possess the highest and most finely tempered sense of honor—and yet, notwithstanding all these advantages, he may remain unable, even in so much as one solitary instance, to bring forth that deep effect upon our hearts and souls which we expect from Art . . ."

Towards the end of the essay literature is discussed and Heine is characterized as a clever poet of irony whose only claim to distinction was that he castigated other poets who were insincere. He ends his notice of Heine with the words:

"He also scourged unmercifully the celebrated musical members of his own race for indulging in the idea that they were artists. No deception could stand against him, for it seemed as though he were restlessly urged on by some merciless demon to seek out whatever might seem worthy of denial. Through all the illusions of modern life he went, until

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THE BIALIK I KNEW

By JOSEPH MARCUS

AMONG the ancient manuscript leaves which held in their faded, dismembered fragments the sayings of sages and the outpourings of sweet singers, stood the living incarnation of prophecy and poetry, Bialik, his eyes riveted on the undreamt-of spiritual riches, exumed from the bowels of Egyptian soil. In the manuscript room of the Jewish Theological Seminary Library I was first introduced to him. He was seeking someone to delve into those leaves for missing poems and parts of poems of Solomon Ibn Gabirol, the youthful, tragic, philosopher poet of medieval Spain.

"Will you undertake to copy for me some poems which may be found in this library?"

It was Bialik speaking to me, in Hebrew.

"Will you come to my hotel tomorrow, Friday, and we shall plan our work?"

One could not meet Bialik face to face in an intimate task without becoming spiritually transformed by him. Instinctively I sensed the beginning of the transformation that had been so magically ushered into my life.

My rapt glance followed him as he turned from me, and guided by the genial librarian, Professor Alexander Marx, passed from table to table, from shelf to shelf, beholding the treasures of Jewish genius waiting for the living spark to revivify them. Through his mind must have flashed the memory of the conditions under which he and his colleague, Ravnitzky, worked when they edited "The Secular and Sacred Poetry of Ibn Gabirol." He has related "In time of war and revolution, when men arose to stamp out all the citadels of civilization, two men sought refuge and shelter in an ancient ruin and began to bring it to repair. Lacking all necessities, they did their work without tools, without help, often without a lamp for light. But they did it with ardent love, conscious that they were restoring a ruin for their people."

In the busy days of his American visit in 1926, traveling and lecturing in behalf of Palestine, his heart was constantly in the work he had set himself to accomplish, the collecting and publication of the poetry of the Hebrew geniuses of mediaeval Spain. His heart

yearned especially to see Gabirol whole. This unhappy lyric poet, who suffered so much in his brief life, did not find rest for hundreds of years after his death. "Let us provide an eternal resting place for his work," Bialik pleaded with me. At banquets in his honor, while his ears were resounding with praises sung for him in a language he understood not, he thought of Gabirol—perhaps a sudden flash of inspiration illumined for him an enigmatic expression, enabled him to discern some missing words. Then he would search me out in the gathering and call me over, "Marcus, *yakiri*, have you found any

WHEN I AM DEAD

CHAIM NACHMAN BIALIK

WHEN I am dead, mourn thus for me and say:

There lived a man, and see, he is no more;

Timeless to death he went,
And in the middle day.

His song of life was rent;

Ah! pity, for he had yet one song more,
And now that song is lost, and lost for aye.

Ah! pity, for he had a harp—a soul
To live and speak; and as the singer spanned
The secrets of his heart therewith, the strings

Spoke 'neath his hand.

But of his secrets one was hid in heart,
His fingers skimmed about it and around
One string was left for dumb, and till this day

It gives no sound.

It is great pity, all her days this string,
Panting in silence, trembles for her song;
And for her love to rescue she may yearn,

Desire and long,

As the heart throbs for the invited guest,
And if he tarry she waits endless days,
To weep with hidden sighs that he comes not,

But still delays.

Now is there vexation to dismay,
There lived a man, and see, he is no more,

For in the middle day

His song of life was rent.

Yet he had one song, one ballad more,
And now that song is lost, and lost for aye.

—Translated by L. V. SNOWMAN

new poems of Gabirol in the *Genitzah?* (the collection of ancient Hebrew manuscripts discovered by Schechter in Egypt and deposited by him in the libraries of the British Museum and the New York Jewish Theological Seminary). And returning from a trip in the West he would immediately telephone me: "What new treasures have you unearthed in the *Genitzah?*"

I found him one day in the hotel going over an article on Samuel Ha-Nagid in the Jewish Quarterly Review. "I do not understand English," he said to me, "but from the Hebrew quotations I gather the general sense. 'Please Marcus write in Hebrew — *Bevakasha, Ketob Ivrit*.'"

With every ounce of his strength Bialik devoted himself during the last decade of his life to the task of gathering and editing the great creations of the Hebrew poetic genius of the Golden Era in Spain. Next to the Bible and the Talmud, the Hebrew Poetry, Medieval Spain, in the production of which men of the highest intellect participated, represents the creation of Jewish genius and profound emotion. For the last hundred years, beginning with Leopold Zunz, the Jewish scholars were recording and annotating and had begun to publish selections in scattered scientific journals, in a very Babel of tongues.

But Bialik, the man of the people, of the common folk, whose own poetry stirred the heart of his people, sensed that the time had come to stir the cold hearts of the scholars, whose eyes had not yet been opened to behold a new generation seeking their own people and the soul of their people. Large volumes of the work of great poets began to come out from under his hands, beautifully edited, annotated, ready to be taken into one's home, to pore over, and be inspired by their lyrical effusions, as illumined by the interpretation of the modern prince of poets. The scholars rubbed their eyes. "What, is Bialik, too, among the scholars?" "Has the poet turned researcher and editor of ancient texts?" They began to review his work, and to judge it by the petty standards of their "exact scholarship." Overlooking his mastery of the subject, his indefatigable labors, his flashes of insight and his fine interpretations,

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YENTE OF THE TENEMENTS

By B. KOVNER

BROWNSVILLE SANS EXPRESSMEN

A WEEK before Rosh Hashonah I hear Yente yelling:
"Mendel, what are you standing there idle, may you stand in aches! Don't you know we have to move? Run over and get Pitche, the expressman."

So I set out to find Pitche, who is a countryman of ours.

I enter his apartment and find the Pitcheche, that is, his wife. But Pitche is not in. I ask the Pitcheche: "Where is Pitche? I have a job for him. We are moving."

Says the Pitcheche that her Pitche will not be able to move us unless we wait until after the holidays.

"What is the matter?" I ask.

So she tells me that Pitche has grown a beard and temporarily abandoned his express wagon, for the reason that he has accepted the position of cantor with a synagogue group. He is receiving a hundred dollars for the holidays and has a choir of eighteen boys. At this moment, she explains, he is out with the president of the synagogue selling tickets.

"Pitche a cantor!" I exclaim. The Pitcheche saw the wonder in my face, so she brought out a poster and proudly unrolled it. I gave a look—there was Pitche—Pitche the horse-driver! Pitche in a Prince Albert, on his head a *yarmelke*, on his shoulders a *tales*, in his hands a *machzer*, and around him—on both sides, a gang of small and big boys, all with *yarmelkes* and *talesim* and long, thin necks.

I turn away from the poster and say to the Pitcheche: "Then this means that Pitche will not be able to move me?"

"No," she replies briefly.

So I run home and bring the news to Yente. Yente at once consigned both Pitche and myself to an unfortunate future and then told me to get Motie Krupnik, another expressman friend of ours.

I come to Motie's—the same story. It seemed that Pitche's success had infected Motie too. If Pitche could, why not he? So he too connected himself with a group in the role of cantor, and

improved on Pitche by getting \$200 for his work.

Wearily, I asked the Motieche to recommend me another expressman. Some men may have good fortune, but I have to move. The Motieche looks at me sympathetically and says:

"R'Mendel, its a pity. Spare your feet. You won't get an expressman in all Brownsville. All the expressmen have become cantors."

I remained standing in perplexity, and wondering what I should do, when the Motieche relented and said:

"R'Mendel, you might try to go over to 22 Bates St. There you will find an expressman. Barney, his name is."

I run over to 22 Bates St. and meet the same answer. Barney too is a cantor. So I ask the Barneyche: "Isn't there one expressman left who can move me?"

"Wait until after Yom Kippur," the Barneyche replies. "Then my Barney will make you a good job and cheap."

I left 22 Bates St. and began a search over Brownsville. Finally, weary, dusty, breathless, I located an expressman who was not a cantor.

As he was moving me I asked him: "How does it happen you are not a cantor?"

He swore heavily and then told me that he had almost arranged to conduct services with a group, but his former partner in the expressing business, had grabbed the job behind his back and he was shoved out. The remembrance of this duplicity upset the ousted cantor very much and he swore the entire way to our new rooms.

PINNEY SHOWS SIGNS OF BUSINESS ABILITY

PINNEY throws an old sack over his shoulder, and much excited, runs out of the house.

It is winter and bitterly cold.

An hour or so later Pinney returns with the sack well filled with coal.

So I ask him: "Pinney, what is this?" He answers: "Coal."

Yente now says: "But where did you get the coal?"

Pinney answers: "At the Italian's."

"At what Italian's?" asks Yente.

"The one who has a coal cellar on the second corner," Pinney replies.

"Did you steal the coal?" Yente asks.

"No," answers Pinney.

It then remained that I should watch Pinney.

In the meanwhile Pinney emptied the coal in the box near the kitchen stove, threw the empty sack over his shoulders, caught a chunk of bread and half an onion and disappeared down the stairs.

Says Yente to me: "Follow Pinney and see where he goes, may you go on crutches! See where he gets the coal from. It he steals it it'll be woe to him! I'll crack his ribs, I'll twist his arms out, I'll make him a cripple!"

I go after Pinney and see him stop at a coal cellar. The Italian proprietor was sitting at the bottom. Pinney stretched out his hands and built a long nose with all ten fingers and at the same time yelled down:

"Macaroni!" . . . "Ginney!" . . . "Monkey!"

Then he ran off a few yards. The Italian grew white with rage and began to throw lumps of coals after him. Pinney gathered the coal into the sack, hoisted it on his back, and went farther.

I see him stop before another coal cellar, where a little Jew, with a thin beard and smeared with coal dust, sat on a chair and looked for customers.

Pinney began operations by sticking out his tongue at him. He followed this by picking out a heavy stone and banging on the raised iron trap-doors of the cellar.

Cries the owner: "Bommer—get away from here!"

Pinney is deaf and bangs louder.

The coal dealer raises his voice and yells: "Bommer—take yourself off or I'll pull your arms out!"

Pinney replies by using more strength on the iron doors. The dealer jumps off his chair, seizes a big lump of coal and hurls it at Pinney.

Pinney dodges the coal and continues hammering. Flies up another lump of coal and another. When there was a sizeable heap near him he stopped, transferred the coal quickly to his sack, and ran away.

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The Strange and the Tragic—From An Historian's Scrapbook

THE first mention that we find of the Jews in any document connected with English history is in the canons of Ecgbright, Archbishop of York, which contains an ordinance that "no Christian shall Judaize, or presume to eat with a Jew." These canons were issued in the year 950, and having been promulgated for the government of the province of York alone, show that the Jews were, even at early period, already resident in that country.

* * *

A particularly graphic illustration of the painful path along which the Jews have travelled is provided by the Penal Laws decreed in England in 1279, in the reign of Edward I. They follow:

1. No Jew shall come to or depart from England without license, on the pain of death.

2. No Jew shall walk or ride without a yellow badge upon his or her outward or upper garment, on the pain of death.

3. No Jew shall condemn Jesus Christ, nor blaspheme His Divinity, on the pain of being burnt.

4. No Jew shall stir out of house or lodging on Good Friday.

5. No Jew shall strike a Christian, on pain of having his right arm cut off.

6. No Jew shall kill a Christian, on pain of being hanged alive on a gibbet, and be fed daily on bread and water, till he dies upon the same gibbet.

7. If any Jew shall cheat a Christian, and escape, all the rest of the Jews shall make satisfaction to the Christian so cheated.

8. All the Synagogues of the Jews shall be suppressed; and if any of their Rabbis or Jewish Priests shall teach or preach against the Christian religion hereafter in England, all such teachers or preachers shall be burned.

9. No Jew, on pain of hanging, shall transport any bullion or coin beyond the seas, nor deface or melt down any Christian coin.

10. The King's judges shall not hear the testimony of a Jew against a Christian.

11. No Jew shall be sworn upon the Evangelist.

12. The Jew shall have twelve judges, two whereof Christians, and the other Jews, who shall try and determine all causes between Jews and Christians.

13. All the children of Jews, as soon

JEW'S PROGRESS IN MERRIE ENGLAND

as born, the rector or vicar of the parish shall take from them, put such to nurses, and breed them up in the Christian religion, for which the Jew must pay all the charges.

14. In the Exchequer appointed for the Jews there shall be half Christians and half Jews, and they shall both have equal power, and different locks and keys, to prevent fraud.

15. The Jews shall account for all the money they lay out, and for the profits and return, before the justiciaries over the Jews, as often as they shall be required.

16. If any Jew shall be converted to the Christian Faith, all his usurious acquisition to be converted to pious and charitable uses; but all his goods, estates, or moveables shall be his own, and not the King's as formerly accustomed.

17. The Jews shall go to hear Christian doctrine once a week, and as many English Jews as turn Christian shall be as free in England as if they were born of Christian parents.

18. No Jew shall cohabit with a Christian woman.

19. No Jew shall be buried in any consecrated ground.

20. No Jew shall correspond with any of the enemies of England.

21. No Jew's widow shall have any right of administration; but after the decease of her husband, all the Jew's effects and moveables shall be vested in the King, and the King shall be executor and administrator to all the Jews in England.

22. No Jew shall sue for his own debts, but in the name of the King, and with the King's license; and if any Jew defrauds the King of his Customs, or other rights, he shall forfeit his all to the King.

There is a record of an order sent by the Archbishop of Canterbury to the Bishop of London to destroy all the Jews' synagogues, and all the Jews' places of worship were immediately pulled down. This was in 1282.

Note that Law 18 says nothing about the cohabitation of any Christian man with a Jewish woman. It might be pointed out that today no Nazi was beaten up by his comrades or made to wear a humiliating placard because of cohabitation with a Jewish woman.

* * *

It will be surprising to learn that Queen Elizabeth had some knowledge of Hebrew. Among the entries in the parochial register of Saint Peter-Port, in Guernsey, the following entry is to be found in the Book of Burials:

"Octobre 1572 Le g Raoul le Chevalier, natif de Vire en Normandie, professeur en Hebrew de la Reinne, Elizabeth, a este ici enterre."

* * *

Rodrigo Lopez is assumed to have been the model for Shakespeare's "Shylock." Despite its ignominious ending his career indicates the height to which a Jew could reach in old England.

Lopez was court physician to Queen Elizabeth. He was also the body physician to the Earl of Leicester and a friend of the Earl of Essex. He seemed to have been skilled enough in his profession to have been called upon by the College of Physicians to deliver a lecture on anatomy (although this invitation may have been inspired by his court association) and to have been shrewd enough a business man to have obtained from the queen the monopoly of importing aniseed and sumac into England.

Rodrigo's mind however turned strongly to political intrigue and he became embroiled in plots both in the English court and with representatives of Spain and his native Portugal. He was finally accused of complicity in a plot to poison Elizabeth. When he proclaimed his innocence he was put to the rack and a confession drawn from him. The trial that followed created a sensation. He was found guilty, and together with two alleged conspirators sentenced to be hung and quartered.

The sentence was carried out. With his last breath he uttered the cryptic words:

"I love the Queen as well as I love Jesus Christ!"

Historians differ on the question of his guilt or innocence.

BIRO-BIDJAN—A CRITICISM AND ANSWER

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for the Jews as well as all other nationalities in the Soviet Union than was possible in the separate national districts already developed. The taking of this step is an indication rather of the improved condition of the Jews than that "the state of distress among the unemployed Jews in the towns was constantly becoming worse." There has been no unemployment whatever in the Soviet Union since 1930.

It is well known that before the revolution the overwhelming mass of the Jewish population of Russia were deprived of all rights, were confined to "pales", lived in poverty, were limited to a few restricted occupations—living chiefly by trading—and subjected to relentless and brutal persecutions. Now the Jews are on a basis of complete equality with all other peoples.

With the development of a new social system which had no place for the non-producer, the economic adjustment of those Jews who had been traders was naturally difficult at first. The government, through special committees, has done everything possible to overcome these difficulties. Training and experience have done the rest. Today, of the three million Jews in the Soviet Union, over half a million are industrial workers, over three hundred thousand are farmers, half a million are organized handicraft workers, and the remainder are employed in government, social and cultural institutions. A complete school system with teaching in the Jewish language has been established as well as an extensive system of cultural institutions serving the Jewish people in their own language.

The agricultural colonization movement has been the most important measure taken to improve the economic and cultural conditions among the Jews. The statement that "the total number settled on the land after four years was only 17,000" is entirely misleading. It is estimated that altogether 86,100 Jews had been taken care of in the agricultural colonization movement in different parts of the U. S. S. R. by 1932, and about 4,500,000 hectares of land had been made available to Jewish colonizers. In addition to this the Soviet Government has rendered extensive assistance to those Jews already settled on the land of whom there were in 1932, 151,000 in the Ukraine, White Russia and other regions.

When it became apparent that still larger tracts were required to settle many more Jewish workers on the land, the Soviet Government in 1928 assigned the vast, almost unoccupied region of Biro-Bidzhan, a region of rich natural resources and boundless possibilities for development, for Jewish colonization. The successes achieved in the six year period in opening up and colonizing this region led to the further step on May 7, 1934, of raising the status of this section to that of a Jewish Autonomous Region. Foundations for extensive industrial and agricultural development have already been laid and building of houses on a large scale is fast solving the problem of adequate housing for the new settlers.

The territory, which is 27,000 square miles in extent, (a little larger than the state of West Virginia, which has a population of 1,729,205) is now inhabited by about 50,000 people of whom about 10,000 are Jews, and the remainder principally Russians and Koreans and a smattering of other nationalities. It is quite true that a considerable number of the original Jewish settlers returned to their homes, as would be the case in any pioneering venture, but with the constant growth and improvements now taking place the Jewish population of Biro-Bidzhan is steadily increasing.

THE TWELVE MONTHS ENDING 5694

(Continued from Page 5)

He had contributed a million dollars to the Museum in 1928. Mr. Blumenthal has been president of Mt. Sinai Hospital for the past twenty-one years.

Elizabeth Bergner, following her expulsion from Germany because of her Jewishness, rose to remarkable fame as an actress in England on the stage and screen. She is today the most popular player in London, and if her visit to the United States this winter will be equally successful she will take rank as the leading actress of the English-speaking countries. She was honored by a visit from Queen Mary.

* * *

Many notables died during this twelve-month, among them:

Chaim Nachman Bialik, greatest of Jewish poets.

Jacob Wasserman, celebrated novelist.

There is no parallel with the situation in Palestine, and no question of submerging other nationalities in favor of the Jews. The region was very sparsely populated to begin with, the inhabitants were not homogeneous, were living under primitive conditions, and no one has been displaced or driven out. The local population has, on the contrary welcomed the economic and cultural opportunities that have come with the opening up of the territory. All the nationalities whose numbers warrant it have schools and other cultural institutions in their own language. Wherever any national group is sufficiently large in any part of the Soviet Union it may have its own local administrative organs.

The same principle of complete freedom to develop their own national culture on which Biro-Bidzhan itself has been established is extended to any other nationalities living in the region.

In addition to the Jewish self-governing administration of the province every possible opportunity for developing Jewish national life and culture will be provided. There is no interference with the observance of the Jewish religion by those who wish it, just as there is no interference with the profession of any other religion in the U. S. S. R.

(Signed) A. NEYMANN

First Secretary.

Otto H. Kahn, capitalist and art patron. Kahn kept aloof from Jewishness all his life, but the Nazi persecutions brought him back to his people. A short time before his death he attended a Federation rally, at which he bade all Jews to "stand up and be counted."

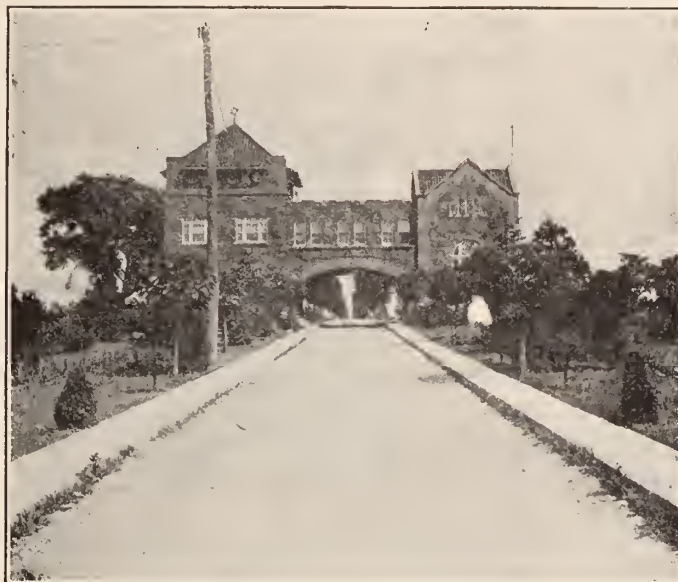
Fritz Haber, famous German chemist and 1918 Nobel Prize winner. Haber developed the poison gases used by Germany in the war but was forced out of his country by the Nazis and died in Basle.

Montague Glass, humorist and author of the popular Potash and Perlmutter stories.

Rabbi Hyman G. Enelow, soon after resigning from Temple Emanu-El. He died at sea.

Dr. George Alexander Kohut, noted scholar.

(Continued on Page 27)



In Planning Your Affairs For The New Year.

CONSIDER THE PURCHASE OF CEMETERY PLOTS. ONLY THIS TRANSACTION IS OF GREATER SIGNIFICANCE, SINCE IT CONCERNS THE WORTHINESS OF A LAST RESTING PLACE.

IT IS A FINAL TRIBUTE TO THOSE WHO HAVE PASSED ON THAT THEIR MEMORIES SHOULD BE PERPETUATED NOT IN A CEMETERY PLOT HASTILY PROCURED IN A CONFUSED HOUR, BUT CAREFULLY SELECTED FOR BEAUTY OF SURROUNDINGS AND COMMUNAL FITNESS.

SUCH A CEMETERY IS PROVIDED BY THE BROOKLYN JEWISH CENTER IN THE MAGNIFICENT SUBDIVISION OF THE OLD MONTEFIORE CEMETERY AT SPRINGFIELD, L. I. THESE PLOTS WERE ACQUIRED BY THE CENTER AT A SPECIAL PRICE, AND CAN THEREFORE BE OFFERED BELOW MARKET VALUE. CONVENIENT TERMS OF PAYMENT MAY BE ARRANGED.

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The BROOKLYN JEWISH CENTER

667 EASTERN PARKWAY

BROOKLYN, N. Y.

IN THE CENTER

GREETINGS FROM THE OFFICERS

The officers of the Center take this means of wishing the members of the institution a year blessed with health, happiness and contentment.

We are grateful to all the men and women composing the large Center family for their cooperation during the past year. We shall look forward hopefully to continued support which will enable the institution to continue its useful and praiseworthy activities.

Leshono Tovo Tikosevu!

JOSEPH M. SCHWARTZ,
President
HENRY SEINFEL, *Vice-President*
HYMAN AARON, *Vice-President*
HENRY GOLD, *Secretary*
FRED KRONISH, *Treasurer*

THE SISTERHOOD'S NEW YEAR GREETING

In behalf of the officers of the Sisterhood, I want to extend to all members of our organization and their families sincere wishes for a New Year filled with happiness and contentment.

We are looking forward to an active season of activities in which we hope to have the fullest cooperation of all members of our Sisterhood.

MRS. PHILLIP BRENNER,
President

ROSH HASHONAH GREETINGS

Rabbi and Mrs. Israel H. Levinthal extend to the families of the officers, trustees, directors and members, as well as to all of the various staffs of the Center, their sincerest prayers and best wishes for a very Happy New Year. May the new year mark the end of sorrow for our people and the dawn of a new era of peace and blessedness.

GREETINGS FOR THE NEW YEAR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes on the occasion of the New Year.

JOSEPH GOLDBERG,
Administrative Director

THE SABBATH

Kindling of Candles at 7:12 o'clock.
Friday Evening Services at 6:30 P.M.
Sabbath Morning Services will commence at 8:45 o'clock.

CENTER ACADEMY OPEN FOR REGISTRATION

Center Academy will open September 17th and registrations are now being received.

Our Academy has become so well known throughout the country that it is surprising to learn there are many of our members who do not understand the work of the school, or who do not know of its success. Some have even said they did not know we had such a school.

The Academy teaches all of the fundamentals, art, music, science, cooking, gives a thorough foundation in He-

SHALOM U'BRACHAH

It is my happy privilege on my return from Palestine to extend to the officers, members and to all connected with our beloved Center, the ancient Hebrew salutation, *Shalom Aleichem*—May peace ever abide in your midst. *Shalom U'Brachah!* To the greeting of peace I join a fervent prayer for your blessedness. May the New Year bring Peace and Blessedness to you and to your beloved ones, to this our beloved land of America, to our brethren in Palestine and in all the lands of their dispersion to our fellow men of all faiths and all climes! May the New Year see an end to human suffering, misery and sorrow. May this Rosh Hashonah mark the dawn of freedom and liberty for the Jew and for all mankind. And may we, in our Center, mark the New Year with a renewed consecration to hope and to labor, for the realization of these—our earnest aspirations and most fervent prayers.

—ISRAEL HERBERT LEVINTHAL

brew, and handles all this work in the progressive manner. This means that the children study big fields of interest and each subject including the Hebrew is worked into the big interest, as a part of it and not as a separate subject.

Every teacher is an expert in child guidance and the development of each child's personality receives the utmost consideration.

The graduates of the Academy have been most successful in high school so there is no reason to fear this type of education as a preparation for later schooling.

The Academy is chartered by the Board of Regents.

NOTED HEBREW SCHOLAR ADDED TO INSTITUTE FACULTY

The Institute of Jewish Studies for Adults, which Rabbi Levinthal organized last year and which was so successful the first year of its existence, will resume its sessions on Wednesday evening, September 26th, when a formal assembly of all students and friends will be held.

Rabbi Michael Higger, Ph.D., one of the outstanding scholars, especially in the field of the Talmud, has been added to this year's faculty. He will serve together with all the members of last year's teaching staff. Dr. Higger has edited numerous volumes of Talmudic texts, and is today recognized as one of the leading scholars in this field. Dr. Higger will give two courses—one a lecture course on "What is the Talmud?" and secondly, a course in the original text of a selected treatise of the Talmud.

In addition to Dr. Higger, Rabbi Ben Zion Bokser, also a graduate of the Jewish Theological Seminary, who last June received his Doctor of Philosophy degree from Columbia University, will continue his two courses in Jewish History and Jewish Religion. Hebrew courses, elementary and advanced, will be given by Mr. Benjamin Hirsh, Mr. E. M. Edelstein, Mrs. J. Serbin Beder and Miss Irene Bush. Other courses will be offered by Mr. Cyrus Levinthal, Mr. Louis J. Gribetz and Mr. Frank Schaeffer.

The University of the State of New York recognizes these courses offered by the Institute for Alertness Credit when offered by Public School teachers.

The Institute will open for the season on Wednesday evening, September 26th.

HEBREW SCHOOL IN SESSION

The Center Hebrew School opened for the new term on Wednesday morning, September 5th, with most of the former pupils present. We are happy to report that new pupils are being registered daily, and we look forward to a very successful school year.

Our members are advised that registration of new pupils will continue for the next few weeks, and we hope that they will all avail themselves of the privilege which our institution is offering them through our school.

DAILY SERVICES

Morning Services at 7:00 and 7:30.
Mincha Services at 7:15 P. M.

ROSH HASHONAH SERVICES

Services for Rosh Hashonah will be held in the Main Synagogue and in the Auditorium on Sunday and Monday evenings, September 9th and 10th, at 7:00 o'clock. On Monday and Tuesday mornings services will begin at 7:00 o'clock.

In the Main Synagogue the services will be conducted by Rev. Samuel Kantor, assisted by the well known Oscar Julius Choir. Rabbi Levinthal, who has recently returned from a six months' trip to Palestine and Europe, will speak on Monday morning, on the subject "Watchman—What of the Night?" On Tuesday morning, the second day of Rosh Hashonah, Rabbi Levinthal will preach on the subject: "Rosh Hashonah—The Anniversary of Creation". The sermons will be delivered at about 10:30 o'clock, and all worshippers are asked to please be in their seats before that time.

The services in the Auditorium will be conducted by Rev. A. B. Hertzson. Mr. Benjamin Hirsh, of our Hebrew School faculty, will address the congregation.

KOL NIDRE SERVICES

Services for Kol Nidre Eve will be held on Tuesday evening, September 18th, promptly at 7:00 o'clock. On Wednesday morning, services will begin at 7:00 o'clock.

In the Main Synagogue, Rabbi Levinthal will preach immediately after the chanting of the Kol Nidre Prayer, and on Wednesday morning immediately after the Memorial Services for the Dead which will be said at 10:30 o'clock. Rev Kantor and the Oscar Julius Choir will officiate.

CLARENCE DARROW TO ADDRESS CENTER FORUM

Arrangements have been made for a lecture to be delivered at our Forum by the distinguished criminal attorney, Clarence Darrow. His lecture will be delivered on Monday evening, November 19th, on a subject to be announced later. This will be Mr. Darrow's exclusive appearance in Brooklyn.



*Clarence
Darrow*

DR. WILL DURANT TO OPEN THIS YEAR'S FORUM OCTOBER 15th

Mr. Max Herzfeld, chairman of the Forum and Education Committee, is happy to announce that the famous philosopher and lecturer, Dr. Will Durant, has accepted the committee's invitation to open this year's Forum lectures on Monday evening, October 15th. Prof. Durant will speak to us on the most interesting and timely subject: "Roosevelt Against the Barons".

PERSONAL

Rabbi Levinthal has been honored with election on the Board of Directors of the Jewish Theological Seminary of America.

FORUM OF THE CENTER WILL OPEN OCTOBER 15th

This year's Forum lectures will begin on Monday evening, October 15th, and will continue throughout the season. The Forum Committee, under the leadership of Mr. Max Herzfeld, is now actively engaged in making the necessary preparations for a most active season of lectures.

Men and women prominent in every field of human endeavor will be secured for our Forum. The names and dates will be announced in the forthcoming issues of our weekly and monthly publications.

In addition to our regular Monday night lectures, the committee is arranging for course lectures to be given on Wednesday evenings during the season. There will be lectures on Jewish subjects as well as psychology, literature and the drama.

TESTIMONIAL DINNER TO SOL SUSSMAN

Friends and associates of Mr. Sol Sussman, member of the Governing Board of the Center, will tender a Testimonial Dinner in his honor on Saturday Evening, September 29th at the Hotel St. George. The dinner is given as a tribute to his endeavors in business, social and philanthropic activities.

EXPRESSIONS OF CONDOLENCE

We extend our expression of sympathy and condolence to Messrs. Daniel and Phillip Amster upon the death of their beloved father on Friday, August 25th and to Mr. Sidney Farber, whose father died in Palestine recently.

AN ALL YEAR AROUND CAMPAIGN

The Membership Committee of the Center is always "on the job" enrolling new members in the institution.

One may join at any time during the year and begin to enjoy all the facilities of the building and privileges of membership from the time of joining.

Enroll now as a member of one of the finest and most active Jewish institutions in the country.

ERECT A MEMORIAL TABLET

in the Center Synagogue
in honor of your departed dear ones.

An excellent method of perpetuating the memory of those who are "gone but never forgotten".

Order Memorial Tablets now in order to have them ready for the Memorial Services on Yom Kippur and Succoth.

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Gluck, Nat

Unmarried Silks

Res.—2077 East 12th Street

Bus.—252 W. 37th St., N. Y.

Proposed by Phil Singer

Hammerman, Morris

Unmarried Attorney

Res.—577 Empire Boulevard

Bus.—521 Fifth Ave., N. Y.

Proposed by Phil Singer

Kranberg, Joseph

Unmarried Buyer

Res.—601 Crown Street

Bus.—225 W. 34th Street, N. Y.

Proposed by Larry Silberberg

Lassman, Miss Anne

Teacher

Res.—119 Pennsylvania Ave.

Nash, Miss Lillian

Res.—1344 Eastern Parkway

Schnall, Judson E.

Unmarried Architect

Res.—1752 Union Street

Bus.—26 Court Street

*Proposed by Harold Lipsky and
Leo Rokeach*

Slipyan, Miss Rose

Law Clerk

Res.—1470 President Street

Bus.—1483 Fulton Street

Proposed by Joseph Goldberg

The following has applied for reinstatement as a member of the Center:

Reibstein, Barnett

Married Clothing

Res.—1324 Carroll Street

Bus.—487 Broadway, N. Y.

Proposed by Albert Witty

EMANUEL GREENBERG, *Chairman*
Membership Committee

MR. HIRSH RETURNS TO CENTER HEBREW SCHOOL

The parents of our Hebrew School pupils and the members in general will be happy to learn that the Hebrew School Committee has succeeded in securing again the services of Mr. Benjamin Hirsh on the teaching staff. Mr. Hirsh left last year for Boston to assume the principalship of one of the largest Hebrew Schools in the New England States. He was missed so much by the many friends he made in the student body of our school, that he was induced to come back to our midst.

The Review welcomes Mr. Hirsh and hopes that he will achieve greater accomplishments in the Center than he has in the past.

WHY HITLER DOTES ON WAGNER

(Continued from Page 10)

at last he lied himself into being a poet, and was duly rewarded by having his poetical lies set to music by our own composers. He was the conscience of Judaism, in the same way as Judaism itself is the evil conscience of our modern civilization."

The essay concludes with the opinion that there is no hope or future for the Jew. Only the "untergang."

"Das Judentum in der Musik" created a scandal when it was published, and when Wagner was attacked by Jews for its viciousness, and when certain influential Jews barred him from their patronage, he professed great indignation that a critical essay, a just statement of fact, should have brought him such en-

mity. In this attitude too there is a parallel with the Nazis, who became bitterly indignant because the Jews whom they boycotted and outraged boycotted their merchandise.

Many students of Wagner's life have expressed the opinion that the genesis of this essay lay in the fact that Wagner was part Jew, and that he excoriated the Jews with the traditional venom of an apostate. But Wagner's Jewishness always hung on a slim thread of evidence and was finally disproved by the late O. G. Sonneck, head of the music department of the Library of Congress. Mr. Sonneck's findings will be published in the next issue of the *Review*.

YENTE OF THE TENEMENTS

(Continued from Page 12)

And so I see Pinney go from cellar to cellar until he had his sack filled with as much coal as he could carry. Then he went home and emptied it.

It seemed to us that Pinney would supply us that winter with all the coal we needed. And not only coal, but also fruit and some groceries.

I find him in front of a fruit stand aggravating the stand-owner. The owner grows furious and throws at him anything that comes to his hand—a spoilt apple, a pear, a banana, an orange. Pinney gathers all this up, brings the fruit home, Yente cuts out the rotten parts and cooks it.

But Pinney does not rest.

He goes to the door of a grocery store. He sticks out his tongue at the store-keeper, makes a nose with his fingers, a fig with his fist. The grocery man hurls an onion, a potato, a beet. Pinney collects the vegetables and brings them to Yente.

In short, Pinney has become a great help to us and has made it easier for us to overcome the depression.

And Yente is satisfied. She says: "So long as Pinney does not take the things himself it is all right. He gets them honorably. In fact, she is very proud of him. He shows all the signs of being a good business man, she says.

TWENTY-TWO DIED

(Continued from Page 6)

Hannah's parents they killed.

Twenty-two, in all, died in Eliezer Don's house. Twenty-two martyrs.

Their souls rest in peace.

There were no arms in the house—except Eliezer Don's revolver that failed. The people were defenseless.

Two were saved in that house as by a miracle. A girl of fifteen, Hannah's sister, was pushed into a closet by Lazar Yanishker—one of the students in the Yeshivah. Yanishker, twenty-four years old, powerfully built, was known as the giant of the Yeshivah. He held the girl confined in the closet during the massacre. When she saw her parents

killed — she was watching through a crack in the door — she would have screamed. Yanishker held her mouth—held it so tightly that her lips were swollen and distorted for weeks after.

When the Arabs had done slaughtering they turned to plunder. They tried to open the unlocked door of the closet. Yanishker held its handle inside—held it so fast that they gave up trying to pry the door open. He saved his own and the girl's life thereby—much more than he could have done, despite his physical prowess, had he tried to face the armed killers.

The Arabs had not forgotten the friendship of Eliezer Don Slonim.

KOTIMSKY and TUCHMAN

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THE BIALIK I KNEW (Continued from Page 16)

captious scholars commenced caviling.

Here a reference was inexact; there the date of the publication of the *Aleppo Mahzor* was wrong; once he failed to mention a scholar's publication. Other faults Bialik himself admitted, and, unswerving from his yearning and determination to see the edifice of Hebrew poetry rise in its full glory "before the eyes of all Israel", acknowledging his indebtedness to other scholars he labored on.

Three thick volumes of Gabirol's poetry were edited by him, and a volume of the secular poetry of Moses Ibn Ezra. He had collected the complete religious work of the latter poet. He planned also popular editions of the works of Jehudah Halevi, Abraham Ibn Ezra and Samuel Ha-Nagid—and above all, a new edition of his first and favorite Ibn Gabirol. In the midst of his holy, beloved labors he was removed from us.

We were sitting at sunset in a New York Hotel, Bialik and I and a friend. The last rays of the setting sun were playing on his thoughtful countenance as he related to us the story of his childhood and youth, a story we had

read many times before — but now were hearing from his own lips. In his Yeshivah days, he said, becoming weary at times of the pilpulische intricacies of the Talmud, he would dream of lands beyond the borders of Russia, lands where education was fuller, where poetry flowed. "*Es giesst sich poesie*" he said in Yiddish. He himself, pouring out poetry with ever sustained vigor from his own heart and mind, discovered for us, in our own spiritual inheritance, the rich golden treasures of Medieval Hebrew Poetry.

IN MEMORIAM

It is with deep regret that we announce the death of

EDWARD A. BANKER

of 789 St. Marks Avenue, Brooklyn, and Asbury Park, N. J., who departed this life September 3, 1934.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

PERSONAL

Congratulations are extended to Dr. Joseph Krinsky, son of Mr. and Mrs. Jacob Krinsky, of 444 Crown Street, who has just completed his internship at

the Jewish Hospital.

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SLocum 6-6560

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JACOB HARMATZ

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MR. AND MRS.

JACOB L. HOLTZMANN



extend their best wishes for a

HAPPY NEW YEAR

MISIKOFF BROTHERS

1406 PITKIN AVENUE



*extend to the members of the Brooklyn
Jewish Center and their families
their sincerest wishes for a
happy, healthy and pros-
perous New Year*

HON. AND MRS.

IRWIN STEINGUT



*extend to their friends and relatives
and the Jewish community in gen-
eral their sincere wishes for a
very Happy and Prosperous
New Year*

MR. AND MRS.
HYMAN AARON

*extend their best wishes for a happy
and prosperous New Year to all the
officers, Trustees, Directors,
and members of the Cen-
ter, as well as to their
friends and relatives.*

MR. AND MRS.
LOUIS BRENNER

1462 PRESIDENT STREET

*extend to their friends and relatives
their best wishes for a Happy New Year*

MR. AND MRS.
PHILLIP BRENNER
AND FAMILY

1416 CARROLL STREET

*extend to their relatives and friends
their best wishes for a Happy New Year*

PROF. AND MRS.
MAURICE FINKELSTEIN

of 1066 PARK PLACE

*extend to their friends and relatives and
the Jewish community in general their
sincere wishes for a very Happy and
Prosperous New Year.*

MR. AND MRS.
HENRY GOLD

*extend their best wishes for a happy and
prosperous New Year to all the officers,
trustees, directors, and members of the
Center, as well as to their friends and
relatives.*

DR. AND MRS.
MAX GOLDSTEIN

334 NEW YORK AVENUE

*extend to their friends and relatives and
the Jewish community in general their
sincere wishes for a very Happy and
Prosperous New Year.*

MR. AND MRS.
DAVID GOODSTEIN

of 1338 CARROLL STREET

*extend to their friends and relatives
and the Jewish community in gen-
eral their sincere wishes for a
very Happy and Prosperous
New Year*

HON. MR. AND MRS.
EMANUEL GREENBERG

of 1281 CARROLL STREET

*extend to their friends and relatives and
the Jewish community in general their
sincere wishes for a very Happy and
Prosperous New Year.*

MR. GEORGE JABLOW

of 1340 PRESIDENT STREET

*extends to his friends and relatives and
the Jewish community in general his
sincere wishes for a very Happy
and Prosperous New Year*

MR. AND MRS.
FRED KRONISH

and Son

1333 PRESIDENT STREET

*wish their parents, relatives and friends
Health, Happiness and Prosperity for
the New Year*

MR. AND MRS.
FRANK LEVEY

250 CROWN STREET

*extend to their friends and relatives
best wishes for a Happy New Year*

MR. AND MRS.
HARRY LIBERMAN

and Family

699 MONTGOMERY STREET

*wish their relatives and friends a
Happy and Prosperous New Year*

The MIZRACH WINE CO., Inc.
OF NEW YORK

*extends their greetings for the New Year
to the
Rabbi, Officers and Members of the Center*

MR. AND MRS.
JOSEPH M. SCHWARTZ

*extend to the officers, trustees, Board of
Governors and the entire membership
of the Brooklyn Jewish Center, their
best wishes for a Happy and Prosperous
New Year.*

MR. AND MRS.
NATHAN D. SHAPIRO

1400 PRESIDENT STREET

*wish their friends and relatives a
Happy New Year*

MR. AND MRS.
HARRIS SALIT

1307 CARROLL STREET

*extend to their friends and relatives,
and to the officers and members of
the Center, their best wishes for a
Happy New Year*

MR. AND MRS.
HENRY SEINFEL

*extend to the officers, trustees, Board of
Governors and the entire member-
ship of the Brooklyn Jewish
Center, as well as to their
relatives and friends,
their best wishes
for a
HAPPY and PROSPEROUS
NEW YEAR.*

HYMAN SPITZ
FLORIST

1685 PITKIN AVENUE

*extends best wishes for a
HAPPY NEW YEAR*

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MR. AND MRS.
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and Family

1276 PRESIDENT STREET

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. AND MRS.
MORRIS DLUGASCH

*wish their relatives and friends, Health,
Happiness and Prosperity for the
New Year*

MR. AND MRS.
JACOB EISENBERG

1015 WASHINGTON AVENUE

*extend to their relatives and friends
Happy Greetings for the New Year*

MR. AND MRS.
M. FABRIKANT

640 EMPIRE BOULEVARD

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. AND MRS.
JACOB A. FORTUNOFF
AND SONS

of 780 MONTGOMERY STREET

*wish their relatives and friends, Health,
Happiness and Prosperity for the
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*extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year.*

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CHARLES GOELL
and Family

*extend best wishes for the New Year
to their friends and family and all
members of the Center.*

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relatives and officers and members
of the Center*

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best wishes for a Happy New Year*

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sincere wishes for a Happy and Prosperous
New Year*

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Happy Greetings for the New Year*

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best wishes for a Happy New Year*

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best wishes for a Happy New Year*

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NATHAN T. SCHWARTZ
and Family

*Wish you and yours a Happy and
Prosperous New Year*

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*extend to their friends and relatives their
best wishes for a Happy New Year*

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Happy New Year*

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*wish their relatives and friends a happy
and prosperous New Year*

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*wish their relatives and friends a
Happy and Prosperous New Year*

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*extend to their relatives and friends best
wishes for a Happy New Year*

MR. AND MRS.
HARRY DILBERT

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*extend their best wishes for a
Happy New Year*

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LOUIS DILBERT

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*wish their relatives and friends a
Happy and Prosperous New Year*

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JOSEPH FELDT
AND FAMILY

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*extend their New Year Greeting to
Friends and Relatives*

DR. AND MRS.
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*wish their relatives and friends a Happy
and Prosperous New Year*

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*extend to their friends and relatives their
best wishes for a Happy New Year*

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*extends his New Year Greetings to his
Friends and Relatives*

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and their sons, Ephraim and Alvin Harold

*extend to their relatives, friends and
members of the Center their Greetings
for the New Year*

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*extend to their friends and relatives their
best wishes for a Happy New Year*

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*extends his best wishes for a Happy New
Year to his friends and relatives*

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best wishes for a Happy New Year*

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*extend to their friends and relatives their
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wishes for a Happy and Prosperous New Year*

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Friends and Relatives*

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AND FAMILY

*wish their friends and relatives a Happy
and Prosperous New Year*

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*extend to their relatives and friends their
best wishes for a Happy and Healthy
New Year*

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Happy and Prosperous New Year*

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and Sons

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*extend to their relatives and friends their
best wishes for a Happy New Year*

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*wish their relatives and friends a
Happy and Prosperous New Year*

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*extend their New Year Greetings to their
Friends and Relatives*

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IRVING LURIE

and Family

of 1293 CARROLL STREET

*wish their relatives and friends a Happy
and Prosperous New Year*

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*extend to their friends and relatives best
wishes for a Happy New Year*

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*wish their friends and relatives a
Happy and Prosperous New Year*

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and prosperous New Year*

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best wishes for a Happy New Year*

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relatives and friends*

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to their friends and relatives*

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a very happy New Year*

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the members of the Brooklyn Jewish
Center a Happy New Year*

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*wish their relatives and friends a Happy
and Prosperous New Year*

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*extend to their relatives and friends best
wishes for a happy New Year*

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and MRS. FROMBERG
of 725 ST. MARKS AVENUE

*extend to their friends and relatives their
best wishes for a Happy and Prosperous
New Year*

MRS. ABRAHAM SHAPIRO

President of
MIZRACHI WOMEN'S ORGANIZATION OF AMERICA

*wishes a prosperous and happy New Year to
the members, friends and sympathizers of the
Mizrachi Organization.*

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and Children
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happy and prosperous New Year*

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*extend to their relatives and friends
Happy Greetings for the New Year*

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AND IRWIN

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*extend to their relatives and friends their
best wishes for a Happy New Year*

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and Family
of 270 CROWN STREET

*extend to their relatives and friends their
best wishes for a Happy New Year*

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SAMUEL STARK

and Family

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wishes for a Happy New Year*
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Friends and Relatives*

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Friends and Relatives*

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MORRIS D. WENDER

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*extend to their friends and relatives their
best wishes for a happy New Year*

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HARRY ZIRINSKY

of 550 CROWN STREET

*extend to their relatives and friends their
best wishes for a Happy New Year*

THE 12 MONTHS ENDING 5694

(Continued from Page 14)

Max I. Kohler, another well-known scholar.

Mendel Beiliss, the celebrated victim of the Russian ritual murder trial. Beiliss died in Saratoga Springs, N. Y. He had been brought to the United States some time after he was saved from Russia and set up in business.

Morris Hilquit, leader of Socialism in

America, and a lawyer of distinction.

Paul May, Ambassador from Belgium to the United States.

Horace Liveright, one of the best-known of American publishers.

Sime Silverman, founder of "Variety," the world's leading theatrical trade weekly. Variety became nationally famous for the jargon it developed in its columns, much of which has gone into the language of the theatrical professions.

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The Brooklyn Jewish Center Review

Sir Moses Montefiore, Campaigner For
Jewish Rights, Born 150 Years Ago

The Treasures of the Genizah

Three Center Daughters

Was Richard Wagner A Jew?

A FINAL SUMMATION OF ALL THE EVIDENCE

Roman Conception of Jews
and Jewish History

The Review's Own Almanac

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of those who are "gone
but not forgotten".

Sir Moses Montefiore, Campaigner for Jewish Rights, Was Born 150 Years Ago

By I. DAVIS

SIR MOSES MONTEFIORE was born in 1784, the year after the recognition by Great Britain of American independence. Even in Western Europe many odious restrictions on religious liberty still existed when Moses Montefiore was a young man. Israelites who adhered to the old faith had to stifle many honorable ambitions and to forego most opportunities of distinction. Sir Moses Montefiore has been all his life one of the strictest of orthodox Jews in religion, although in the practice of philanthropy he has shown the widest and most catholic sympathies. He was, till three years ago, the most regular attendant at the synagogue which he endowed at Ramsgate, near his pleasant residence on the East Cliff, and annually fasted on the anniversary of the capture of Jerusalem by the Romans and on the Day of Atonement. Though by no means an ascetic, he has rigorously abstained from tasting the flesh of animals that divide not the hoof nor chew the cud. But while holding fast to the traditional observances, which modern Israelites are fast letting slip, he and a few determined men with him set to work in the early part of this century to win for themselves the suffrages of their fellow-citizens, and for England the distinction that religion now excludes no man from his due share of political power. The estimable personal qualities of eminent Jews who set themselves to this task—Montefiore, the Rothschilds, the Goldsmits, David Salomons, Dr. Van Oven—contributed not a little to win from British fairness and love of justice a victory which the equally British quality of Conservatism, resting upon every strong excusable prejudices, long withheld.

Till 1828, only twelve Jews at a time were permitted to carry on business as brokers in the city of London. Even in 1833, when a Jew presented himself to the Benchers of Lincoln's-inn, for call to the Bar, a solemn discussion was held until the young man's petition was granted. Owing to the survival of tests at Oxford and Cambridge, Jews did not take the degree there till a much later date. A year before Montefiore's birth the Irish Par-

A hundred and fifty years ago this month Sir Moses Montefiore was born. One of the most distinguished Jews England has produced, and a force in the moulding of latter-day Jewish history, this birthday anniversary is notably worthy of commemoration. The Review is happy to reprint in condensed form a two-part article written by I. Davis and published in the London Times fifty years ago, on the hundredth anniversary of Montefiore's birth. This is the most authoritative contemporary biography of Sir Moses available.

liament specially excluded Jews from the benefits of the Naturalization Act, and it may be partly due to this disability that up to 1881 only 453 Jews had settled in Ireland.

Abroad, the position of Montefiore's brethren was generally still more unfortunate than in Great Britain. Although Mendelssohn and his friend Lessing had done much, the one by the beautiful example of his life, the other by depicting it in the immortal drama of "Nathan der Weise," to raise the popular estimation of the Jews, political results had not immediately followed. Jews were still in Germany exposed to the most cruel and vexatious restrictions on the marriages and places of residence, on their occupations and their movements. Every time he passed the gates of a German city an odious body-tax was paid by the Jew; he was forbidden to exercise honorable professions, and could only follow the most ignominious callings, or the then contemned trade in money. Judengassen and Ghettos were still crowded with captives. In Frankfort at least Jews might have looked for respect. But even there, at a date later than the Congress of Vienna and the public recognition on that occasion by Metternich of the Rothschilds, Madame Bethmann, the wife of a Lutheran banker, could affect to shrink from association with Jewish competitors of her family. In France, at the time of the birth of Moses Montefiore, the edict of banishment issued by Charles VI still in-

fluenced the general law on the subject of his much-enduring people. It was not until eight years before Montefiore's birth that formal permission was given (through Pereyre, the Hebrew founder of the institute for teaching deaf-mutes) to Jews to reside in Paris, although there was a considerable colony previously in the city living upon sufferance. In Alsace and Lorraine the Jews were exposed to a peculiarly oppressive *droits de seigneur*. A poll-tax had been levied upon them, but was abolished in the year of Montefiore's birth.

Having been born when Jews suffered from the galling and degrading ordinances which have been briefly indicated, Sir Moses Montefiore has lived to see Jessel Solicitor-General and Master of the Rolls, to watch Benjamin's remarkable career in two hemispheres, and to be the first to welcome Lord Beaconsfield back from Berlin when he reached London, in 1878, bearing the treaty for which he received the Garter from his Sovereign.

MONTEFIORE is a town on the Eastern slope of the Apennines. The family of Montefiore can give no certain account of their origin, but believe they took their name from this hill village; and the theory was confirmed by the fact that the title of the neighboring city of Ascoli is borne by another Jewish family who, having come from Italy to Gibraltar, afterwards established themselves in Hamburg, Paris and elsewhere.

Whatever may be the history of the coming of the Montefiores to Italy, the first fact as to which the tradition of the family is clear and undoubting, is that they settled in Leghorn. The wise tolerance of the Medici had raised this city from an obscure town to one of the greatest ports of Italy; and the Jews were so influential in its markets that a writer in the early part of the eighteenth century could relate that the inhabitants generally, Jew and Gentile, observed the Jewish Sabbath as a day of rest from business. Israelites wore no yellow gabardine or other distinctive badge, an exemption noted by travellers

(Continued on next page)

of those days who could not find a parallel to it anywhere except in Amsterdam and London.

THE birth of Moses Montefiore in Leghorn on October 24, 1874, is attested by the register of the congregation. It appears from the entry that the philanthropist's full name was Moses Chaim Montefiore. Montefiore's grandfather, Moses Vita Montefiore, had already settled in England. The father and mother of Sir Moses lived in London and were in Italy merely on a journey when their son was born to them at Leghorn. He was the eldest of a family of eight children.

The parents of Moses Montefiore were persons of moderate means; he left school early and went into business in the city. The family lived at Kennington, and young Montefiore, in the days when the French invasion was thought imminent, enrolled himself as a volunteer in the Surrey militia. He attained the rank of captain. Moses Montefiore was a tall and handsome young man, of amiable and engaging disposition, and his personal popularity aided him in the career which he ultimately chose—that of the Stock Exchange—where much depends upon the opinion which “the House” as a body forms of its members.

Moses Montefiore was first however apprenticed to a firm dealing largely in the provision trade. He entered the Stock Exchange and became one of the twelve Jewish brokers licensed by the city. In 1812 he made a very happy marriage. It was also a union which showed his independence of mind and superiority to the prejudices which then prevailed. His family had joined, as immigrants from Italy usually did join, the Sephardim, or Spanish congregation. He, however, wedded an Ashkenazi, or German Jewess. The line of demarcation between the two “nations,” as they were called, was strongly marked. They had but recently agreed to meet together to assert their common interests as Jews in the Board of Deputies, and marriages between them were still infrequent. Judith, afterward Lady Montefiore, the daughter of Levy Barent Cohen, a wealthy and benevolent London merchant, was a person of cultivated mind, much industry and literary attainments. To her her husband bowed his head affectionately every Sabbath eve as he recited in prayer the words from the proverbs, “Many daughters have done virtuously, but thou excellest them all.” The death of Lady Montefiore on September 25, 1862, was a

great blow to her husband. He built in her memory a college at Ramsgate, where veteran rabbis, maintained by his benevolence, pass their lives in prayer and study of the law. He also founded in her memory prizes and scholarships for girls and boys at all Jewish public schools. The beloved helpmate and companion of fifty years was buried at Ramsgate, close by the synagogue, on the landward side of the ridge of a high cliff overlooking the sea. The mausoleum which encloses her remains is an exact copy of the tomb of Rachel, which stands on the road from Bethlehem to Jerusalem. Within it burns a perpetual lamp.

LADY Montefiore's sister Anna, had married Mr. N. M. Rothschild, the able son of the first great financier of Frankfort, and himself the founder of the English house of Rothschild. Abraham Montefiore, a brother of Sir Moses, and his partner in business on the Stock Exchange, wedded as his second wife Henrietta, the sister of N. M. Rothschild, thus there was a triple bond of union between the families. Mr. Rothschild admitted his wife's brother-in-law to a participation in his gigantic and well-devised enterprises. He was the first man in England to have the news of Napoleon's escape from Elba and the battle of Waterloo. His pigeon-post from Dover brought early intelligence of every important continental event, and he purchased Consols when the market was throwing them away. The European wars and the first French indemnity gave financiers of ability opportunities of acquiring fortunes with unexampled speed. Abraham Montefiore died very wealthy. He had plunged deeper into speculation of the Stock Exchange than his brother Moses Montefiore, who had prudence to leave that dangerous arena with sufficient fortune and retired from business in the mid-way of life, as Benjamin Disraeli the elder had in the previous century. “Thank God and be content,” said his beloved wife, and he obeyed her. He took a continued interest in two or three great companies of which he was the principal founder. Sir Moses Montefiore was the first President of the Alliance British and Foreign Life and Fire Insurance Company (established with the aid of special legislation in 1824) and the Alliance Marine Insurance Company, founded in the same year.

Sir Moses has told the story of the foundation of the Alliance. The Guardian Insurance Company, had been suc-

cessfully set on foot in 1821, but the number of insurance offices in London and Westminster was still very small compared with the present list. Mr. N. M. Rothschild had some shares in the Guardian, and as he was going one day to the office to receive dividends, Montefiore walked with him. The conversation turned on the nature and development of the insurance business, and they agreed that their own friends could supply a useful clientele. On the suggestion mainly of Montefiore the two allies resolved to form a new insurance company.

The new office profited by a curious fact in vital statistics which was at that time not generally understood. Its life policies naturally included a good many Jewish lives, admitted at rates determined by actuarial tables. It has now been ascertained that, owing either to their temperance and their dietary laws, or to other causes, the average longevity of Jews is somewhat greater than the rest of the population in Western Europe. An insurance office which had a large number of such clients would therefore start with a certain advantage, since the longer the life of the insured the better is, of course, the bargain for the office.

THE Imperial Continental Gas Association, which extended the system of gas lighting to the principal European cities, was another of Sir Moses Montefiore's foundations. It is now one of the most prosperous of commercial undertakings, but for many years Sir Moses accepted not a penny of profit, and he was often pressed to bring its operations to an end. Sir Moses, however, had faith in its future, and retains the shares which were originally allotted to him.

In 1837 Sir Moses served as Sheriff for London and Middlesex, and the accession of the Queen in that year secured him the honor of knighthood. The young Princess Victoria had often, while staying with the Duchess of Kent at Broadstairs, rambled through the picturesque grounds of East Cliff-lodge, Sir Moses' house, and it was probably as agreeable to Her Majesty to give the accolade to her dignified and courteous host at Thanet as to confer a baronetcy at the same time on the Lord Mayor.

On Sir Moses' return from his mission to the East in favor of the Jews of Damascus, in 1840, the Queen, as a distinguished recognition of his services to humanity, gave him leave to bear supporters to his arms—an honor usually

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The TREASURES of the GENIZAH

By JOSEPH MARCUS

GENIZAH, an ancient Biblical word, perhaps originally Persian, now naturalized in the English language, owes its fame to a chamber in the old, historic, Ezra Synagogue at Fostat, near Cairo, Egypt. No Jewish library can lay claim to any standing if it does not possess at least a small collection of the literary fragments of the Cairo Genizah. Over one hundred thousand separate parchment and paper sheets from the Genizah covered with ancient writings, in square, rabbinic and Arabic letters, are now the most treasured possession of the great libraries of the world. For over a generation scholars, Jewish and several non-Jewish, have labored indefatigably, sifting and classifying, identifying and editing them, thus enriching every department of Hebrew learning. Generations to come are yet to behold the hidden literary gems, rubies of precious wisdom, which young scholars, following "the way that is becoming for the study of the Torah: a morsel of bread with salt thou must eat, and water by measure thou must drink—and live a life of trouble", are toiling to bring to light. Eminent men of a millennium ago are saved from oblivion by these disjected leaves; literary works of great merit are revealed to us from the darkened recesses of the Genizah.

To look upon an autograph responsum of the famous Talmudist and philosopher Maimonides, or of his son Abraham, is to leap over centuries and annihilate distance, and make the great of the past alive before our very eyes. To touch the wrinkled parchment of torn and faded paper leaf upon which an ancient scribe preserved some important writing, is to induce a current traversing time and space. To attempt to decipher, copy and elucidate a manuscript is to be lifted by a spirit between the earth and the heaven and to be brought, as in a vision, to the sage, poet, legalist or moralist whose works you are fortunate to have lighted upon.

These autograph writings, together with thousands of others of the Egyptian Genizah, are among the priceless treasures of the Library of the Jewish Theological Seminary in New York. They are waiting on shelves and in glass-cases for scholars to make their acquaintance. For these manuscripts

come from foreign lands, from the Orient, and speak the languages of the East. There they lie, timid and shy, waiting for scholars and patrons who will penetrate beneath their poor, tattered garb to their souls, rich in wisdom, experience and loveliness.

THESE treasures have providentially been spared the fate of sick and dying books. For it has always been the practice of congregations to deposit Hebrew books, or fragments of books which had become damaged, defective and unfit for use, in special chambers in their synagogues, in order to preserve them from profanation. The contents of these Genizahs—hiding-places—were ultimately buried, with solemn ceremonies, in the cemetery. Fortunately, one Genizah, the chamber in the Cairo Synagogue, was not visited after the visitation of other Genizahs. For hundreds of years its very existence was unknown. Centuries before Johann Gutenberg invented a method of printing, in the fifteenth century, that chamber had already been filled and covered with dust and ashes. When the itinerant rabbi, Jacob Saphir, visited the synagogue in 1864, he could find nothing there, and the dust and earthy odor sickened him. In 1888 Elkan N. Adler, Esq., of London, a scholar and collector of manuscripts, who, thank God, is still with us and frequently visits America, paid a visit to that historic House of Worship. His keen eyes, too, which could discern every precious thing in many distant lands where he traveled in search of such treasures, did not see much in that old building. In 1891 Doctor Cyrus Adler, then Librarian of the Smithsonian Institute at Washington, now President of the Jewish Theological Seminary, visited Cairo and secured from a dealer about forty manuscripts. Some time later repairs were made in the synagogue, and the old receptacle was discovered—a secret chamber which is entered from a hole in the wall. But no one realized that moment the value of the contents of this dark and moldy chamber, and only stray leaves found their way out into the light. In 1896 Mr. Elkan N. Adler revisited Cairo and obtained a sackfull of parchment and paper fragments. Leaves began to find their way, through various channels, to the Bodleian Library at Oxford, Eng-

land. In 1896 two learned sisters, Mrs. Lewis and Mrs. Gibson, brought from their travels in the East a parchment leaf covered with old Hebrew script. It was shown to Doctor Solomon Schechter, who was at that time professor of rabbinic literature at the University of Cambridge, England. He recognized it, in May, 1896, as a chapter of the lost apocryphal book of the Wisdom of Ben Sira (Ecclesiasticus), which in the pre-Christian era claimed equal rank with the Writings of the Bible. The scholarly world was transported with joyous astonishment. Schechter thereupon set out for Egypt to seek the source of such precious finds. In one of his essays he describes, with great emotion, his experiences in that dark and dank and dusty chamber ("A Hoard of Hebrew Manuscripts," in *Studies in Judaism*, Second Series). He brought back from Cairo over a hundred thousand fragments of literature which, together with Doctor Charles Taylor, an English-Christian Hebraist, he presented to the Cambridge University Library. It is known as the Taylor-Schechter Collection. Genizah leaves poured in to other libraries—the British Museum, the Bodleian Library at Oxford, the University of Heidelberg and the Stadtbibliothek in Frankfurt, Germany, the Consistoire Israelite in Paris, Dropsie College in Philadelphia and the Hebrew Union College in Cincinnati.

IN 1923 Elkan N. Adler sold his collection, the greatest Jewish private library, containing many thousands of Genizah leaves, to the Jewish Theological Seminary in New York. These treasures, which Mr. Adler had brought together from the four corners of the earth during a lifetime of travel, enrich our knowledge in Bible, Masorah, Talmud, Cabalah history, the writings of the Geonim, religious and secular poetry. In this collection are the autograph letters of Maimonides, the early discovered Ben Sira leaves, and many other such precious documents. It is with this mass of loose and torn leaves that the present writer has occupied himself for almost a decade, sifting and examining the manuscripts, identifying, copying and publishing the poetic works of the greatest of the poets of the Golden Age in Spain.

(Continued on Page 18)

The Review's Own Almanac

October

October 1, 1898

7000 Jews were sent out of Kiev, Russia, to the Pole of Settlement. This was the greatest of the Jewish expulsions from the Russian restricted territories.

October 2, 1596

Settlement of Jews in Amsterdam, Holland. On this day the new settlers met for worship for the first time. They were refugees from Portugal and their services were mistaken for Roman Catholic. Being unable to speak Dutch and explain their religion they were arrested and held prisoners until one was found who knew Latin and through this language the Dutch learned who their visitors were, and what they had suffered. The Jews were then released and allowed freedom of worship and settlement.

October 3, 1555

The Roman Ghetto was walled in. Merely herding the Jewish community into a restricted neighborhood was considered not enough and they were made virtual prisoners behind this barricade. Access to the Ghetto was through gates guarded by Christian watchmen and locked at night and on certain Christian festivals. The Jews were obliged to pay for the construction of the wall.

October 4, 1862

Emancipation of the Jews in Baden.

October 5, 1880

Death of Jacques Offenbach, operetta composer. All of Offenbach's works are light operas, with the exception of "The Tales of Hoffman," which was written as a grand opera, and became his most famous composition.

October 7, 1741

Death of Eleazar Brody, celebrated Rabbi and Talmudist. He excommunicated Hayyim Luzzati.

October 9, 1334

Casimir III, the Great of Poland, granted the Jews "Privilegium Fredericianum".

October 10, 1797

Death of the Vilna Gaon, famous scholar. He occupied no official position, his sole occupation being to teach and study.

October 11, 1400

Second group of Jews burned in Prague as a result of a false accusation made by an apostate Jew.

October 12, 1285

Massacre of Jews at Munich because of a ritual murder libel. The Jews were alleged to have bought a little child from an old woman and killed it to use the blood for their services. The mob rushed the Jewish quarter and those who were not killed there were burned in the synagogue in which they took refuge.

October 13, 1862

Prof. Richard S. Gottheil, noted American scholar, born.

October 14, 1829

Birth of Edward Lasker, one of the first Jews to enter German politics, and a champion of Jewish rights. He died in New York on a health trip and when the United States House of Representatives sent condolences to the Reichstag, Bismarck returned the message on the pretext it contained criticism of German policy.

October 16, 1655

Death of Joseph Solomon del Medigo, scholar, physician and Rabbi. He was physician to Prince Radziwill at Vilna.

October 17, 1776

By senatorial decree Rumania granted freedom of settlement and other rights to baptized Jews.

October 19, 1739

Antonio Jose da Silva burned. He was a popular Portuguese dramatist and even the King expressed sympathy for him. By a tragic coincidence a comedy of his was performed in Lisbon on the night he was burned.

October 21, 1781

The Yellow Badge for Jews was abrogated in Austria by Joseph III.

October 22, 1586

Pope Sixtus VI issued an edict liberating Jews from previous restrictions. They could now live wherever they pleased in the Papal States, employ Christian servants, enter into general relations with the gentile population and practice medicine among them. His successor, Clement VIII, in 1593, repealed this liberalism.

October 23, 1625

Roman Jews forbidden to erect gravestones.

October 25, 1838

George Alexandre Cesar Leopold Bizet, composer of "Carmen," born.

October 26, 1407

Riots at Cracow, following ritual murder charge. A priest made the accusation from his pulpit and all Jews in the community except children and those who apostasized were murdered.

October 27, 1765

Last auto-da-fe in Portugal. The first was on September 20, 1540.

October 28, 1270

Death of Nahmanides, scholar who founded a school for Talmudic study in Palestine.

October 30, 1682

Banking was forbidden the Roman Jews. This left the community with almost no means of livelihood.

October 31, 1497

Banishment of Jews from Portugal. The decree was signed December 5, of the year before, but the intervening time had been allowed the Jews to settle their affairs. King Emanuel however was unwilling to

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Three Center Daughters

By JOSEPH GOLDBERG

THREE Brooklyn Jewish Center girls have achieved distinction. They are Ruth Seinfel, Fanny Holtzmann and Dorothy Tree. The first is well-known in journalism, the second in law and the third in motion pictures.

In all fairness each of these young women should be the subject of a separate article. If we did elect to treat them under one heading it is because they have something in common despite their activities in different fields of endeavor. Not only are they all daughters of three active directors of the Center, but they themselves have taken an active interest in the institution and have spent their childhood amidst its surroundings. Ruth Seinfel, the daughter of one of the most active men in the Center, Mr. Henry Seinfel, was a member of the young folks group some thirteen years ago. Fanny Holtzmann, whose father, Mr. Henry Holtzmann, and brother, Mr. Jacob L. Holtzmann, have been closely identified with the Center for years, has taken an interest in Center cultural activities, while Dorothy Tree, daughter of Mr. Hyman Triebetz, was a pupil of the Center Hebrew School, and followed the dramatic activities of the Center Players, in

which her sister, Sylvia, participated for a number of years.

At the moment, the member of the trio who is most in the news is Fanny Holtzmann, who gained the attention of practically the whole world through her successful prosecution of the Princess Youssoupoff libel suit against Metro-Goldwyn-Mayer Pictures.



Miss Holtzmann, in the words of "The New Yorker" commentator, is "small and buxom, with bright-red lips and



Fanny E. Holtzmann (above) and Ruth Seinfel (left).

finger-nails, and dark bobbed hair." She had an urge for the law as far back as her young childhood, and occasionally took unauthorized leaves from school to hover about law offices and listen to cases in court. "The New Yorker" has an anecdote about her which her brother, might recall. "One day," the magazine states, "when she was twelve, her brother sent her to a Brooklyn court to say at the proper time, 'Ready for the plaintiff,' which was all that was necessary to start proceedings. Then she telephoned her brother, who came over leisurely." A child of that legal usefulness was bound to develop into a promising lawyer.

Miss Holtzmann graduated from Fordham Law School in 1922 and passed her Bar examination a year later. Even before she took the examination she had already prepared an office in the Bar Building, and half an hour after she knew she was a full-fledged attorney she opened for business.

Not only did she have an office in the Bar Building—to the astonishment of the other tenants—but she had also persuaded a firm of lawyers for whom she had been doing some night work to open a branch in the Astor Theatre Building for the theatrical clientele. Her proposition was that she would take charge of this office at seventy-five dollars a week, and turn over the gross receipts to the firm.

Her offer was accepted, and the Broadway office was sufficiently successful.
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Dorothy Tree in a scene with James Cagney from the movie "Here Comes the Navy."

FROM AN HISTORIAN'S SCRAPBOOK

FOR those who seek the origins of anti-Semitism the account of the Jews written by Publius Cornelius Tacitus in the first century A. D. will be illuminating. Here we can see that it was not the crucifixion of Christ that began a hatred of the Jewish race, but the uniqueness of the Jewish religion.

The following excerpts are from Tacitus' "History," Book Five. Tacitus was a Roman lawyer and historian, said to have been born in 53 A. D.

After recounting several strange derivations of the Jewish race current in his day, Tacitus goes on to say:

In this clash of opinions, one point seems to be universally admitted. A pestilential disease, disfiguring the race of man, and making the body an object of loathsome deformity, spread all over Egypt. Bocchoris, at that time the reigning monarch, consulted the oracle of Jupiter Hammon, and received for answer, that the kingdom must be purified, by exterminating the infected multitude, as a race of men detested by the gods. After diligent search, the wretched sufferers were collected together, and in a wild and barren desert abandoned to their misery. In that distress, while the vulgar herd was sunk in deep despair, Moses, one of their number, reminded them, that, by the wisdom of his counsels, they had been already rescued out of impending danger. Deserted as they were by men and gods, he told them, that if they did not repose their confidence in him, as their chief by divine commission, they had no resource left. His offer was accepted. Their march began, they knew not whither. Want of water was their chief distress. Worn-out with fatigue, they lay stretched on the bare earth, heart-broken, ready to expire, when a troop of wild asses, returning from pasture, went up the steep ascent of a rock covered with a grove of trees. The verdure of the herbage round the place suggested the idea of springs near at hand. Moses traced the steps of the animals, and discovered a plentiful vein of water. By this relief the fainting multitude was raised from despair. They pursued their journey for six days without intermission. On the seventh they made halt, and, having expelled the natives, took possession of the country, where they built their city, and dedicated their temple.

In order to draw the bond of union

Roman Conception of Jews and Jewish History

closer, and to establish his own authority, Moses gave a new form of worship, and a system of religious ceremonies, the reverse of everything known to any other age or country. Whatever is held sacred by the Romans, with the Jews is held profane: and what in other nations is unlawful and impure, with them is fully established. The figure of the animal that guided them to refreshing springs, is consecrated in the sanctuary of their temple. In contempt of Jupiter Hammon, they sacrifice a ram. The ox, worshipped in Egypt for the god Apis, is slain as a victim by the Jews. From the flesh of swine they abstain altogether. An animal, subject to the same leprous disease that infected their whole nation, is not deemed proper food. The famine, with which they were for a long time afflicted, is frequently commemorated by a solemn fast. Their bread, in memory of their having seized a quantity of grain to relieve their wants, is made without leaven. The seventh day is sacred to rest, for on that day their labors ended; and such is their natural propensity to sloth, that, in consequence of it, every seventh year is devoted to repose and sluggish inactivity.

THESE rites and ceremonies from whatever source derived, owe their chief support to their antiquity. They have other institutions, in themselves corrupt, impure, and even abominable, but eagerly embraced, as if their very depravity were a recommendation. The scum and refuse of other nations, renouncing the religion of their country, flocked in crowds to Jerusalem, enriching the place with gifts and offerings. Hence the wealth and grandeur of the state. Connected amongst themselves by the most obstinate and inflexible faith, the Jews extend their charity to all of their own persuasion, while towards the rest of mankind they nourish a sullen and inveterate hatred. Strangers are excluded from their tables. Unsociable to all others, they eat and lodge with one another only; and, though addicted to sensuality, they admit no intercourse with women from other nations. Among

themselves their passions are without restraint. Vice itself is lawful. That they may know each other by distinctive marks, they have established the practice of circumcision. All who embrace their faith, submit to the same operation. The first elements of their religion teach their proselytes to despise the gods, to abjure their country, and forget their parents, their brothers, and their children. To encourage their own internal population is a great object of their policy. No man is allowed to put his children to death. The souls of such as die in battle, or by the hand of the executioner, are thought to be immortal. Hence two ruling passions; the desire of multiplying their species, and a fixed contempt of death. The bodies of the deceased are never burned: they choose rather to inter them, after the example of the Egyptians. With that people they agree in their belief of a future state; they have the same notion of departed spirits, the same solicitude, and the same doctrine. With regard to the Deity, their creed is different. The Egyptians worship various animals, and also certain symbolical representations, which are the work of man; the Jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation, condemning, as impious idolaters, all who, with perishable materials wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing mind, that directs and guides the whole frame of nature, eternal, infinite, and neither capable of change, nor subject to decay. In consequence of this opinion, no such thing as a statue was to be seen in their city, much less in their temples. Flattery had not learned to pay that homage to their own kings, nor were they willing to admit the statues of the Cæsars. Their priests, it is true, made use of fifes and cymbals: they were crowned with wreaths of ivy, and a vine wrought in gold was seen in their temple. Hence some have inferred, that Bacchus, the conqueror of the east, was the object of their adoration. But the Jewish forms of worship have no conformity to the rites of Bacchus. The latter have their festive days, which are always celebrated with mirth and carousing banquets. Those of the Jews are a gloomy ceremony, full of absurd enthusiasm, rueful, mean, and sordid.

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Was Richard Wagner a Jew?

IN the September issue of the *Review* a summary was given of Richard Wagner's celebrated essay, "The Jew in Music," and the close relationship of this virulent attack on the Jewish character with the spirit, as well as theoretical structure, of the Hitler brand of anti-Semitism was indicated.

Many students of Wagner's life have attributed his attitude to the Jews to the perversity of a *meshumid*, or to a man of Jewish derivation, and as a consequence we have a small library of literature devoted to speculation on Wagner's Jewishness and to proving that he was actually part-Jewish.

Now it is usual for Jews, as it is for other races to delight in claiming distinguished men and women for their own, if there is only a possibility of substantiating such a claim. But in the case of Richard Wagner, immortal composer though he was, the reverse should be in order: Jews should assume the duty of proving—if only possible—that Wagner was *not* a Jew, for of him the Jews should wish to have no part.

In this task of expelling Richard Wagner from the Jewish ranks the scholar who did the most notable service was the late O. G. Sonneck, who was head of the music department of the Library of Congress, and the editor of the *Musical Quarterly*. In a paper originally read before the Music Teachers' National Association, Mr. Sonneck examined the entire question with the analytical skill and carefulness of a specialist, and proved conclusively that Wagner was pure Gentile. Mr. Sonneck's findings should be taken as final, and should always be coupled with the hope that no other evidence may crop up to refute them.

Sonneck first presents the case.

"At the root of the controversy," he says, "lie these simple facts: Richard Wagner was born on May 22, 1813. On November 22, 1813, his father, Carl Friedrich Wilhelm Wagner, died, and the widow, Johanna Rosine Wagner, *nee Paetz* (born September 19, 1774) on August 28, 1814, married Ludwig Geyer, who became acquainted with the two in 1801.

"I now marshal as collateral 'facts' the arguments which, in conversation or in print, one finds advanced in support of the theory of Wagner's Jewish origin.

"(1) Geyer was an actor, playwright,

portrait-painter, in brief, a man of artistic versatility, whereas Friedrich Wagner was a Polizei-Amts-Actuarius (Police Actuary);

"(2) Richard was not entered in the records of the Kreuzschule at Dresden as Richard Wagner, but as Richard Geyer;

"(3) At 'Wahnfried'—the residence of the Richard Wagner family—there may be seen portraits of Wagner's mother and Geyer, but pictures of Wagner's father are conspicuous by their absence;

"(4) Richard Wagner resembled Geyer;

"(5) Richard Wagner in his writings, letters, and conversation, repeatedly referred to Geyer as 'father Geyer' or 'our father Geyer';

"(6) Geyer, until his premature death on September 30, 1821, showed a very marked preference for Richard;

"(7) Wagner himself repeatedly expressed the possibility of his being a son of Geyer and not of Friedrich Wagner;

"(8) Geyer was a Jew."

IN this catalog Sonneck omitted the item that the name Geyer—"vulture"—could be associated with Adler—"eagle",—and that Adler is always a Jewish surname.

There is no question of the non-Jewishness of Wagner's mother, and to assume that Wagner was the son of Geyer is to assume also that Wagner was the illegitimate offspring of Geyer and Frau Wagner.

At great length, Mr. Sonneck goes on to explore each argument and either disproves factually or explains logically that it is wrong.

He shows that Carl Friedrich Wagner was a good amateur actor as well as police actuary, and that he persuaded Geyer to adopt an actor's career; that Richard Wagner was only six months old when his father died, and that he was therefore registered naturally at school under the name of his stepfather; that not knowing his real father he called Geyer "our father," and because Geyer was an understanding artist, he was fond of him.

However, it is obvious that whatever may be said of all the elements in the case, or whatever may be proven or disproven, the entire structure stands or

A Final Summation of All the Evidence and the Logical Conclusion Reached by a Foremost Authority—O. G. Sonneck

falls by virtue of one factor only: the Jewishness or non-Jewishness of Geyer. If Geyer was not a Jew nothing can prove Wagner a Jew.

And on this all-important point Sonneck has this to say:

"To my knowledge, nobody has yet taken the trouble to stop and consider that Ludwig Geyer was not his full name. It was *Ludwig Heinrich Christian Geyer!*

"I venture to assert that no Semitic symptoms appear in what we call his Christian names. Imagine a Jewish father, at a time when the Jewish emancipation was just beginning (Geyer was born in 1770), giving his son the name *Christian!* Somewhere in the 'forenames', as the Germans aptly call them, a Jewish ingredient would more likely appear than not. Hence, even if the currently abbreviated name Ludwig Geyer is to be deemed neutral, the full name, Ludwig Heinrich Christian Geyer is decidedly a genuine Christian and not a Jewish name.

"Now combine this with the fact that, as we know from Geyer's letters to the widow Wagner, Geyer's brother was a Premier-Lieutenant (first lieutenant) in the German army, and things begin to look exceedingly dark for the Jewish claim. Undoubtedly there have been non-baptized Jewish officers (and good ones) in the German army, especially in former decades, but the probabilities in any given, doubtful case are entirely against the supposition. Unless an officer's name is unmistakably Jewish, like Mendelssohn, for instance, or Adler, it is fairly safe to assume that he was not a Jew. (Mr. Sonneck points out that "Geyer" is not an exclusively Jewish name, but like "Fuchs", and other "animal names", was used by both Jew and gentile.)

"But maybe Geyer's brother was baptized, which would have made it fairly easy for him to enter the officers' corps in Germany; and perhaps Geyer himself was baptized, while his father and his forbears were Jews! Though baptized Geyer would then still be of Jewish blood

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NEWS of the CENTER

INSTITUTE OF JEWISH STUDIES FOR ADULTS HAS AUSPICIOUS OPENING

Over two hundred men and women have registered at the opening of this year's term as students in our Center Institute of Jewish Studies for Adults.

The Institute has increased its faculty and is very proud of the fact that Rev. Dr. Michael Higger, one of the outstanding Talmudic scholars in this land, has consented to join its faculty and to give two courses in the Talmud. Mr. Abraham Tannenbaum, a member of the New York Bar and a well known worker in the Zionist Movement and also many other Jewish organizations, has also joined our faculty and will give the course on Contemporary Jewish Life and Problems. Mr. Benjamin Hirsh of our Hebrew School faculty, who has returned to us this year, has been added to the list of instructors in the Hebrew Department of the Institute.

The following courses are given this year on the following nights and hours:

Tuesday Evening at 8:00 o'clock—Religion (Dr. Bokser), Talmud A (Dr. Higger).

Tuesday Evening at 9:00 o'clock—Jewish History (Dr. Bokser), Talmud B (Dr. Higger).

Thursday Evening at 8:00 o'clock—Hebrew D (Mr. Edelstein), The Bible as Literature (Mr. Gribetz), History of Jewish Literature (Mr. Levinthal).

Thursday Evening at 9:00 o'clock—Hebrew A (Mrs. Beder), Hebrew B (Miss Bush), Hebrew C (Mr. Hirsh), Contemporary Jewish Life and Problems, (Mr. Tannenbaum).

An interesting booklet describing in detail the various courses has been published and will be mailed upon request.

FORUM NOTES

With the lecture on October 15th by Dr. Will Durant, the Forum Committee, under the leadership of Mr. Max Herzfeld, has begun a new season of cultural activities in the Center. Plans are being made to bring to our platform some of the leading men and women in the country. The names of these speakers will be announced in the forthcoming issues of the Center publications.

The committee is happy to announce at this time that the famous criminal

attorney, Clarence Darrow, has accepted its invitation to make his only address in Brooklyn at our Center on Monday evening, November 19th.

In addition to the regular Monday night Forum, course lectures will be delivered on Wednesday evenings throughout the season. The first series of lectures by Dr. Wolfe in November will be followed by a course on a Jewish theme

RABBI LEVINTHAL TO GIVE SERIES OF LECTURES ON "PALESTINE AS I SAW IT"

Beginning Friday night, October 26th, and continuing for eight consecutive Friday nights, Rabbi Levinthal will give his impressions of Palestine in an interesting series entitled "Palestine As I Saw It—The Rebirth of a People and a Land".

The subjects and dates of the lectures in this series are as follows:

October 26th — Modern Palestine—The Great Miracle of the Ages.

November 2nd — The Interest and Fascination of Palestine.

November 9th — German Jews and Palestine.

November 16th—The Economic Development of Palestine.

November 23rd—Is There a Religious Problem in Palestine?

November 30th—The Glorious Role of Labor in Palestine.

December 7th — What of the Arab and the British in Palestine?

December 14th — Clouds as well as Sunshine in Palestine—What of the Future?

to be given by Dr. Robert Gordis of Temple Beth El of Rockaway Park. Dr. Gordis is an excellent speaker and is regarded as one of the outstanding of the younger men in the rabbinate. The future courses will be announced in subsequent issues of our publications.

COURSE OF LECTURES ON PSYCHOLOGY BY DR. W. BERAN WOLFE

The popular psychologist, Dr. W. Beran Wolfe, author of "How to be Happy Though Married" and "Nervous Breakdown—Cause and Cure", will deliver a course of lectures every Wednesday evening during the month of November.

The subject of his course will be "Psychology and the Good Life". The first

lecture will be delivered on November 7th when Dr. Wolfe will speak on "Woman's Best Years". On the following Wednesday, November 14th, his subject will be "Growing Up versus Growing Old". The third lecture on November 21st will be on "Evolution of Sexual Ethics. Dr. Wolfe will conclude the course on Wednesday evening, November 28th, when he will speak on "Making the Most of Marriage".

The course will be free to members of the Center upon presentation of their 1934 membership cards. Friends of members and all others will be charged a fee of twenty-five cents for each lecture.

CENTER HEBREW SCHOOL ADOPTS NEW PLAN OF SUPERVISION

The Center Hebrew School which meets every afternoon and which also conducts a Three-Day-Week Department for Girls, started this season's work with the return of most of all its former pupils and with a large additional registration.

Rabbi Levinthal, the principal of the school, announced a change in the methods of supervision that will henceforth be in vogue in the school. There will be department heads, each head to be responsible for the success of that department. Mr. Benjamin Hirsh will be the head of Studies and Curriculum. Mr. Emanuel M. Edelstein will be the head of School Supervision, Discipline and Contact with Parents. Mrs. J. Serbin Beder will be the head of Extra Curriculum Activities, such as School Plays, Social Service Activities, Keren Ami Fund and other such activities.

TESTIMONIAL DINNER TO BE TENDERED TO MRS. H. GREENBLATT

A Testimonial Dinner will be tendered to Mrs. H. Greenblatt at the Center on Sunday evening, December 16th.

The dinner is arranged in celebration of Mrs. Greenblatt's seventieth birthday and will mark the completion of thirty years' service rendered by her as President of the Benos Israel Malbush Arumim Society of the Meserole Street Talmul Torah.

ELECTION NIGHT AT THE CENTER
TUESDAY EVENING, NOVEMBER 6th

Latest Returns — Dancing

Admission FREE to Center Members

CENTER CLUBS

The clubs of the Center are now functioning for the season. It is the aim of the Committee on Auxiliary Activities, of which Mr. Cyrus Levinthal is chairman, to organize a sufficient number of clubs to take care of all children in the Center.

The committee appeals to the parents to cooperate with them by calling the attention of their children to these clubs and urging them to join. Membership in these clubs is open to all children of Center members without charge. The clubs are under the direction of competent leaders who prepare the programs and supervise the activities of the various groups.

The following clubs are now meeting regularly:

Junior Boys Club—consisting of boys between the ages of 13 and 17, will meet this Saturday night, October 20th, promptly at 8:00 o'clock, under the leadership of Mr. Jackson Goldman.

Junior Girls Club "The Peps"—consisting of girls between the ages of 13 and 16 years, will meet this Saturday night, October 20th, promptly at 8:00 o'clock. Mrs. Miriam B. Abramson is the leader.

Boy Scout Troop will meet every Tuesday night at 8:00 o'clock. Mr. Agar, Scoutmaster.

Girl Scout Troop, open to girls 10 to 17 years of age, meets every Wednesday evening at 7:45 o'clock. Miss Cantor leader.

LATE FRIDAY NIGHT SERVICES BEGIN THIS FRIDAY, OCTOBER 19th

At the opening services of our Late Friday Night Lectures, which will begin this Friday night, October 19th, at 8:30 o'clock sharp, Dr. Levinthal will speak on "Chaim Nachman Bialik — Poet and Prophet of the Jewish Renaissance".

The importance of this theme need not be emphasized to our congregation. Rabbi Levinthal will endeavor to give expression to the great sense of loss that world Jewry has sustained in the death of this greatest poet, not only in modern times but since the Golden Era in Spain.

Rev. Samuel Kantor will lead the Congregational Singing.

You and your friends are cordially invited to attend.

SUNDAY AFTERNOON OUTING GROUP AND ARTS AND CRAFTS CLASS FOR CHILDREN

The Sunday Afternoon Outing Group, organized last year, will resume its activities on Sunday afternoon, November 4th. The group, under the personal supervision of Mr. Maurice H. Bernhardt, will visit places of interest every first and third Sunday of the month. Membership will be open to children of Center members. The fee of \$1.50 per month per child will cover all expenses incidental to the various trips, such as admission fees, fares, etc.

The committee is also organizing a Sunday afternoon Class in Nature Studies, Arts and Crafts. The class will meet every second and fourth Sunday of the month. The charge for membership in this group will be \$1.00 per month per child to cover material, etc.

CENTER RESTAURANT OPEN ON SUNDAYS AND LEGAL HOLIDAYS

Members of the Center are reminded that our Restaurant is open every Sunday and Legal Holiday from 12 noon to 9:00 P. M. Excellent dinners are served at one dollar per person; also a la carte service.

JUNIOR GIRLS CLUB ELECTS OFFICERS

The following were elected officers of the Junior Girls Club at a recent meeting: President, Mildred Freedman; Vice President, Irene Kantor; Recording Secretary, Doris Feinberg; Corresponding Secretary, Jeanette Rosenthal; Treasurer, Mildred Teitlebaum.

BAR MITZVAH

Hearty congratulations and best wishes are extended to Mr. and Mrs. Isaac Perlstein upon the Bar Mitzvah of their son, Philip, which will be held at the Center this Saturday, October 20, 1934.

CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Hyman Rothkopf upon the marriage of their daughter, Harriet, to Mr. Robert H. Heilbrun, at the Center on October 14, 1934.

Hearty congratulations are extended to Mr. and Mrs. Nathan Halperin upon the arrival of a daughter to their children, Mr. and Mrs. Seymour Wiesen, on October 15, 1934.

FORUM LECTURES

held every Monday Evening throughout
the season

October 22

DR. W. BERAN WOLFE

October 29

Symposium on the Issues of the Campaign

November 5

ANITA BLOCK

November 12

Prof. HORACE M. KALLEN

November 19

CLARENCE DARROW

APPLICATIONS for MEMBERSHIPS and REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

Appelbaum, Max M.

Married Cemetery

Res.—762 St. Marks Avenue

Bus.—Mt. Carmel Cemetery

Proposed by Rev. Meyer Rogoff

Arbeit, Miss Bertha

Linen Supply-Laundry

Res.—136 Tapscott Street

Bus.—295 Stockholm Street

Proposed by V. W. Gleichenhaus

Asen, Dr. Abraham

Married Surgeon Dentist

Res.—421 Crown Strtet

Bus.—423 Grand Street, N. Y.

Proposed by David Eisenberg

Baltowsky, B.

Married Builder

Res.—378 Crown Street

Proposed by R. Albert

Beilly, Dr. Jacob S.

Married Physician

Res.—638 Howard Avenue

Bus.—638 Howard Avenue

Proposed by Drs. Harry Katz and Charles Windwer

Bernstein, Saunders

Unmarried Advertising & Printing

Res.—1503 President Street

Bus.—1503 President Street

Proposed by Alex Bernstein

Blechman, Irving

Married Mfr. Chemicals

Res. 694 Empire Boulevard

Bus.—140 W. 22nd St., N. Y.

Proposed by Herman J. Pashenz

Brimberg, Murry

Unmarried Radio Engineer

Res.—1062 Park Place

Bus.—2516 Municipal Bldg., N. Y.

Proposed by Harry Schetzen

Brisman, Morris

Married Engraving

Res.—519 Montgomery Street

Bus.—218 Broome Street, N. Y.

Proposed by Jacob S. Doner

Dantzig, Eli

Married Musical Director

Res.—843 Putnam Avenue

Bus.—St. George Hotel

Proposed by B. Bregstein and Isidor Fine

Freedman, Abraham

Married Food Broker

Res.—1859 E. 29th Street

Bus.—105 Hudson St., N. Y.

Proposed by Jack Goldstein

Gluckstein, Ira I.

Lawyer

Res.—1647 Sterling Place

Bus.—320 Broadway, N. Y.

Proposed by William I. Siegel

Greenfield, Dr. Samuel D.

Married Physician

Res.—169 New York Avenue

Bus.—169 New York Avenue

Proposed by Dr. Max Goldstein

Halperin, Daniel

Unmarried Knit Goods

Res.—748 St. Marks Avenue

Bus.—16 W. 22nd St., N. Y.

Proposed by Nathan Halperin

Halperin, George B.

Unmarried Knit Goods

Res.—748 St. Marks Avenue

Bus.—16 W. 22nd Street, N. Y.

Proposed by Nathan Halperin

Harris, Homer

Unmarried Attorney

Res.—57 Lincoln Road

Bus.—350 Broadway, N. Y.

Proposed by Harry Goldfarb

Hirsh, Harry L.

Married Manufacturer

Res.—693 Lefferts Avenue

Bus.—3 E. 28th St., N. Y.

Proposed by Louis Goldberg

Katz, Samuel

Unmarried Paper Boxes

Res.—1711 President Street

Bus.—505 Court Street

Proposed by Sam Schoenfeld

Koplik, Dr. Samuel

Married Dentist

Res.—1013 President Street

Bus.—127 University Place, N. Y.

Proposed by Harry Goldfarb

Land, Sidney

Unmarried Electric Motors

Res.—1534 President Street

Bus.—142 Grand St., N. Y.

Proposed by Louis J. Land

Landes, Isidor

Married Real Estate

Res.—740 Empire Boulevard

Bus.—427 Ft. Washington Ave., N.Y.

Proposed by Max H. Levine

Levkoff, David

Married Mfr. Paper Boxes

Res.—959 Park Place

Bus.—270 Lafayette St., N. Y.

Proposed by L. W. Bernard and Arthur L. Schur

Minkoff, Harry

Married Paint Mfr.

Res.—95 Eastern Parkway

Bus.—103 Lombardy Street

Proposed by Morris Dlugasch and Max Herzfeld

Maidman, Morris

Married Brokerage

Res.—1610 Prospect Place

Bus.—39 Broadway, N. Y.

Proposed by Morton Klinghoffer

Maltz, Miss Anne

Commercial Merchants

Res.—221 Vernon Avenue

Bus.—25 Washington Avenue

Proposed by Joseph Goldberg

Price, Norman

Unmarried Resident Buyers

Res.—95 Eastern Parkway

Bus.—130 W. 31st St., N. Y.

Proposed by J. M. Schwartz

Radin, Louis

Married Delicatessen

Res.—500 Montgomery Street

Bus.—860 Nostrand Avenue

Proposed by George Ringler

Rosenheim, Morton A.

Unmarried Chemicals

Res.—1478 President Street

Bus.—40 Liberty Avenue

Proposed by A. M. Rosenheim

Rothkopf, Abraham

Unmarried Lawyer

Res.—546 Crown Street

Bus.—305 Broadway, N. Y.

Proposed by Samuel Rothkopf

Schenbrun, Henry

Unmarried Post Office

Res.—772 Crown Street

Bus.—661 Broadway

Proposed by Sam Schoenfeld

(Continued on next page)

THE SABBATH

Kindling of Candles at 4:55 o'clock.

Friday Evening Services at 5 o'clock.

Sabbath Morning Services (Parsha Lech Lecho) will commence at 8:45 o'clock.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakob, under the direction of Mr. Benjamin Hirsh, at 4:00 P. M.

DAILY SERVICES

Morning Services at 7 and 7:30 o'clock.

Mincha Services at 5:00 P. M.

Schwartz, Harry
Married Accountant
Res.—4121 Bedford Avenue
Bus.—1440 Broadway, N. Y.
Proposed by William Ball and Paul Barnett

Shapiro, Jacob
Married Lawyer
Res.—135 Eastern Parkway
Bus.—225 Broadway, N. Y.
Proposed by Alfred Greenblatt

Silverstein, Milton
Unmarried Retail Stores
Res.—12 Crown Street
Bus.—875 Sixth Ave., N. Y.
Proposed by George Friedland and Morris Strausberg

Smith, Morris
Married Real Estate
Res.—656 Crown Street
Bus.—656 Crown Street
Proposed by Meyer Chizner

Sodokoff, Charles
Unmarried Clothing
Res.—1776 Union Street
Bus.—Sand & Jay Streets
Proposed by I. Lowenfeld

Sokoloff, Ralph
Married Silk
Res.—135 Eastern Parkway
Bus.—41 Union Square, N. Y.
Proposed by Alfred Greenblatt

Solotorovsky, Miss Elizabeth
Designing
Res.—1530 E. 96th Street
Bus.—350 Broadway, N. Y.
Proposed by Joseph Goldberg

Spitzbart, Samuel
Married Lawyer
Res.—239 Rutledge Street
Bus.—9 E. 40th St., N. Y.
Proposed by Maurice Bernhardt

Tolchin, J. Edward
Married Furniture
Res.—178 Ocean Parkway
Bus.—206 Lexington Ave., N. Y.
Proposed by Oscar Schleiff

Tunick, Louis C.
Unmarried Cosmetics
Res.—842 Blake Avenue
Bus.—287 Broadway, N. Y.
Proposed by H. L. Brainson

Wallerstein, Dr. Abraham
Unmarried Physician
Res.—1196 Eastern Parkway
Proposed by Dr. Max Goldstein

Watt, David R.
Unmarried Pharmacy
Res.—139 Glenmore Avenue
Bus.—156 Sutter Avenue
Proposed by H. L. Brainson

Weinstein, Mandel
Unmarried Advertising
Res.—596 Schenck Avenue
Bus.—130 W. 30th St., N. Y.
Proposed by Herman Baum

Wolfe, Max
Married Mfg. Furs
Res.—1005 Eastern Parkway
Bus.—242 W. 30th St., N. Y.
Proposed by Harry A. Freedman

Wolff, Sol
Married
Res.—1489 President Street
Proposed by Harry Lieb

Zibkow, Miss Irene
Res.—1054 Park Place
Proposed by Morris Zibkow

The following have applied for reinstatement as members of the Center:

Goldstein, Jack
Unmarried C. P. A.
Res.—415 Lefferts Avenue
Bus.—570 Seventh Ave., N. Y.
Proposed by Emanuel Greenberg

Kean, Sidney
Unmarried Beer Garden
Res.—401 Schenectady Avenue
Bus.—195 Utica Avenue
Proposed by David Aaron

Lukashok, Joseph
Married Curtains
Res.—576 Eastern Parkway
Bus.—471 Broadway, N. Y.
Proposed by Abraham Ginsburg

Press, N. H.
Married Credit Agency
Res.—874 Lenox Road
Bus.—1440 Broadway, N. Y.
Proposed by M. Mendel Schachne

Shafner, Harris
Unmarried Teacher
Res.—725 Eastern Parkway
Bus.—Dumont Ave. & Powell St.
Proposed by Joseph Goldberg

Weissberg, Bernard
Married Certified Public Accountant
Res.—881 Washington Avenue
Bus.—11 W. 42nd Street, N. Y.
Proposed by A. Lieberman

Emanuel Greenberg, Chairman
Membership Committee

SISTERHOOD ELECTS NEW OFFICERS

At a recent meeting of the Center Sisterhood plans were devised for the coming season's activities. Mrs. Isidor Fine was appointed chairman of the Theatre Party Committee. The following were elected as officers of the organization: Mrs. Phillip Brenner, President; Mrs. Albert Witty, First Vice President; Mrs. Joseph M. Schwartz, Second Vice President; Mrs. Hyman Rachmil, Treasurer and Mrs. I. Wiener, Secretary.

SEASON'S FIRST MEETING OF THE MEN'S CLUB, NOVEMBER 15th

The Men's Club Committee, under the leadership of Mr. H. J. Lipman, has decided to resume the season's activities with a meeting to be held on Thursday evening, November 15th. An excellent program is now in preparation.

EDITORIAL

(Continued from Page 3)

their class studies until the closing session. And this season, despite the fact that the Institute opened early in the season, two hundred men and women registered up to the day of this writing. The Institute has proven its value to the Jews of our Borough. The fact that the number of its courses has been increased, and its faculty enlarged by the addition of a distinguished scholar, proves, if proof is necessary, that the Institute of Adult Studies is no longer an experiment, that it is here to stay and to function, to help win back our people to an appreciation of the great spiritual heritage that is theirs! —I. H. L.

A NEW POPULAR BIBLE STUDY

RABBI LOUIS HAMMER, who is well known to the Center members, has made a fine contribution to the study of the Bible in a small volume which he has recently published, entitled "And This is the Torah". He does not, of course, give a complete analysis of Biblical problems, but he does discuss the more fundamental ones, especially those which trouble the minds of many of our young intellectuals. The headings of the five chapters, in which the book is divided, gives the reader an idea of what the author aims to accomplish. "Religion vs. Science", "Miracles", "Revelation", "Biblical Personalities", "The Bible at its 'Worst'." Each of these topics is treated thoughtfully, and displays the author's skill in harmonizing ancient beliefs with modern views. The author reveals an appreciation of the difficulties that beset the average reader of the Bible today, and makes a sincere effort to grapple intelligently with them. The volume will be welcomed by student and layman alike.

HEBREW SCHOOL PARENTS TEACHERS ASSOCIATION TO MEET

The Parents Teachers Association of the Hebrew School, of which Mrs. I. Wiener is chairman, will hold its next meeting on Wednesday evening, October 24th, at 8:30 o'clock. The year's educational activities will be planned at this meeting. Rabbi Levinthal will speak.

SIR MOSES MONTEFIORE, CAMPAIGNER FOR JEWISH RIGHTS

(Continued from Page 6)

reserved to peers and knights of orders, and in 1846, on his return from a similar pilgrimage to Russia, Her Majesty, on the recommendation of the late Sir Robert Peel, made him a baronet. Sir Moses assumed for his arms, in affectionate remembrance of that eastern land of his ancestors towards which he turned three times every day in prayer, a cedar of Lebanon between two mountains of flowers (*monti di fiori*). He bears also a forked pennant inscribed "Jerusalem" in Hebrew characters. His motto is: "Think and Thank"—a legend which hardly does justice to a long life devoted as much to action as to meditation and gratitude.

THE record of Sir Moses Montefiore's life is one of unwearying devotion to one high ideal, that of benefiting his fellow-creatures. Every secretary of a benevolent society knows his fine Italian hand and legible, though occasionally tremulous signature. The year of office which he served as Sheriff of London was distinguished by the large collections made for the city charities and by the complete absence of capital punishment. His courteous and genial manner adds to the grace of his gifts. Coming up in his reserved salon in the Ramsgate train he would offer a seat to strangers whom he saw incommoded by the pressure of tourists, and sometimes in London sent them home by his own carriage, walking, or taking a cab himself.

His well-known charity makes him the butt for strange applications. A person perfectly unknown to him wrote to Sir Moses that he was ruined and resolved to kill himself, but asked the philanthropist, on whom he confessed he had no claim, to care for his wife and family. The next day the writer was found dead at the foot of a cliff. The coroner's jury returned a verdict of accidental death. The widow was sought out by Sir Moses and cared for, and a nomination to Christ's Hospital was bought for her eldest son.

Seven times Moses Montefiore visited the sacred soil of Palestine, where his brethren crowded around him kissing the hem of his garment, and whole cities went out to meet him for miles along the way. Hebrew odes were composed in his honor and special sermons preached. In Palestine Sir Moses has endowed hospi-

tals and almshouses, set on foot agricultural enterprises, planted gardens, dug wells, constructed aqueducts, built synagogues and tombs. No societies other than conversionist institutions existed at that time for the general amelioration of the conditions of the Jews. The Alliance Israelite was not founded till 1860, the Anglo-Jewish Association was only established in 1871. It was in 1827 that Mr. and Mrs. Moses Montefiore made their first pilgrimage to the Holy Land. And so difficult were travelling conditions then that he had to charter vessels at an exorbitant rate and to seek the convoy of an English sloop to protect him from the pirates of the Levant.

In 1835 Mr. Montefiore was chosen president of the Board of Deputies of British Jews and henceforth performed his most important acts in its name. Early in 1840 a Capuchin friar, Il Padre Tamaso, and his servant, disappeared in Damascus and the cry of ritual murder was raised against the Jews. The gravity of the situation was increased by the French Consul throwing his weight into the scale against the unfortunate Jews of the city in order that France might pose as protector of Catholics in the East. Sir Moses held a conference at his house which was followed by a public meeting at the Mansion-house, under the presidency of the Lord Mayor. Lord Palmerston promised to a deputation the active assistance of the Foreign Office. Sir Moses then went as

the delegate of his brethren to demand a fair trial for the accused Israelites. He was accompanied as far as Egypt by Adolphe Cremeux, then a busy advocate at the French Bar. At Alexandria Sir Moses had the support of all the consuls except the French, but as France was then leading the ruler of Egypt to look to her for aid against his suzerain of Constantinople, the exception was of great importance. Three Jews had died under torture and nine remained in captivity. A public trial proved unattainable. The accused were at length released, a general order that the local governors should protect the Jews from persecution was issued at Cairo, and Mehemet Ali declared his disbelief in the charge. But for want of a public trial the calumny died hard. Years afterwards Sir Moses found at Damascus a stone in a Roman Catholic church to Il Padre Tamaso, which bore the inscription that the priest was murdered by the Jews. The stone told its lying tale till in an attack of Moslems upon the Christians in 1860, the church and all its monuments were destroyed by fire.

As soon as he had procured at Alexandria the release of the Damascus Jews, Sir Moses proceeded to Constantinople. The Sultan was embarrassed by no extraordinary friendliness to France, and Sir Moses obtained a success of the most brilliant and enduring character. On November 12, 1840, Raschid Pasha delivered to him on the part of Abd-ul-Medjid, a firman signed by the Sultan, in which he examined the grounds of the ancient prejudice against the Jews, recapitulated the acquittal of the Jews of Rhodes (who were subject

(Continued on Page 19)

VENIZELOS AND THE GREEK JEWS

FOR the first time in more than a century's free life Greece is menaced today with the development of a "Jewish question."

This is due to the attitude of the former premier, Eleutherios Venizelos and his party toward the important Jewish minority in Salonika.

The present government has, for the first time, incorporated the Salonika Jews in the local electorate—they used to send their own representatives to Parliament before that—and their presence gave the government its victory in the last Salonika elections.

Venizelos says he thinks that it is incorrect that a "national minority" should play an important part in international politics and he has repeatedly warned

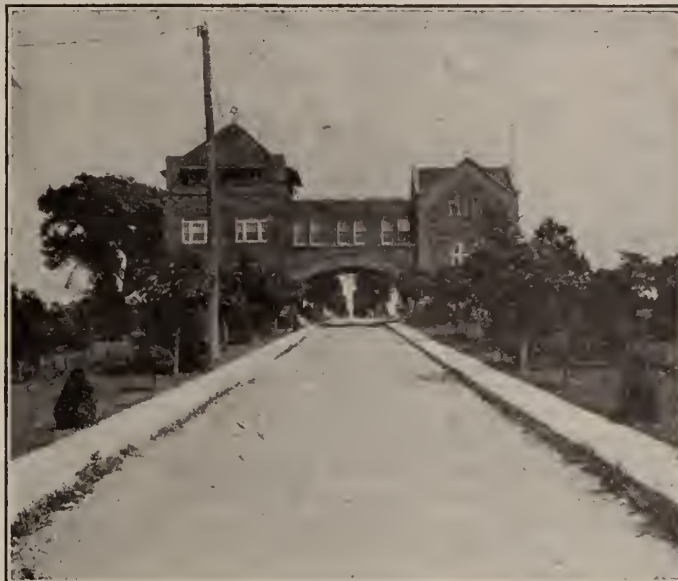
the Jews that "if they avail themselves of the privileged position the present government gives them" they may later repent.

This threat is now repeated more explicitly by the Venizelist press, which does not spare the Jews and promises definite reprisals.

Tsaldaras has very strongly approved this attitude, asserting that "the Jews are just as good citizens as other Greeks" and holding it is a question of the nation's honor that no anti-Semitism develops in Greece.

In spite of this strong attitude it is generally feared here that, if the Venizelists eventually regain power, the Jews may suffer.

—A. P. Dispatch



As A Matter of Ordinary Foresight

CONSIDER THE PURCHASE OF CEMETERY PLOTS. ONLY THIS TRANSACTION IS OF GREATER SIGNIFICANCE, SINCE IT CONCERNS THE WORTHINESS OF A LAST RESTING PLACE.

IT IS A FINAL TRIBUTE TO THOSE WHO HAVE PASSED ON THAT THEIR MEMORIES SHOULD BE PERPETUATED NOT IN A CEMETERY PLOT HASTILY PROCURED IN A CONFUSED HOUR, BUT CAREFULLY SELECTED FOR BEAUTY OF SURROUNDINGS AND COMMUNAL FITNESS.

SUCH A CEMETERY IS PROVIDED BY THE BROOKLYN JEWISH CENTER IN THE MAGNIFICENT SUBDIVISION OF THE OLD MONTEFIORE CEMETERY AT SPRINGFIELD, L. I. THESE PLOTS WERE ACQUIRED BY THE CENTER AT A SPECIAL PRICE, AND CAN THEREFORE BE OFFERED BELOW MARKET VALUE. CONVENIENT TERMS OF PAYMENT MAY BE ARRANGED.

FOR FURTHER DETAILS WRITE TO

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667 EASTERN PARKWAY

BROOKLYN, N. Y.

WAS RICHARD WAGNER A JEW?

(Continued from Page 11)

and through him Wagner, if he was Geyer's son. I am afraid that this last and rather narrow alley of escape ends in a *cul-de-sac*, and that the enemy will have to surrender.

"Ere this it might have aroused suspicion as to Ludwig Heinrich Christian Geyer's Jewish origin, that his father was 'Aktuarius beim Oberaufseheramte in Eisleben', and soon after Ludwig's birth was transferred as 'Justizamtmann nach Artern.' In other words, he was a judiciary official. Now it has always been equally difficult for a Jew to enter the judiciary career in Germany as the military career, unless he was a baptized Jew. Consequently, the probabilities are again entirely against the assumption that Geyer's father was a Jew, unless he be found to have relinquished the Jewish faith. This, then, might take us back to Geyer's grandfather, who might have been a Jew. But why prolong the agony?

"The ancestry of Geyer is easily verified by a study of Glasenapp's 'Tabellarisch geordneter Ueberblick ueber die

Familiengeschichte des Hauses Wagner' in the Wagner Jahrbuch, 1908. There we find that Geyer's mother, Christiane Wilhelmine Elizabeth Fredey, was of strictly Protestant lineage, and that Geyer's father, Christian Gottlieb Benjamin (born 1744) was an Aktuarius; his grandfather, Gottlieb Benjamin (born 1710) a Protestant cantor in Eisleben; his great-grandfather, Benjamin (born c. 1640), a Stadtmusikus—in brief, also of purely Protestant lineage, so far as it can be traced."

* * *

This last statement of recorded fact should put the period to all suppositions of Wagner's Jewishness. If Ludwig Geyer was not a Jew then nothing else can make Richard Wagner a Jew. And surely in the face of the evidence piled up by Sonneck no one can construct even the flimsiest bridge connecting Geyer and Jewry.

We can all listen to Wagner's music with exalted enjoyment; but Wagner, the person, Adolf Hitler can have completely.

FROM AN HISTORIAN'S SCRAPBOOK

(Continued from Page 10)

The country of Judæa is bounded on the east by Arabia; on the south by Egypt; on the west by Phœnicia and the sea; the northern frontier stretches to a great length along the confines of Syria.

The face of the country is covered with villages. There are likewise towns of considerable note. Jerusalem is the capital. The temple is distinguished by its wealth, no less than by its magnificence. The fortifications of the city are its first defence; the royal palace is the second; the enclosure, where the temple stands, forms the third. Even a Jew is not admitted beyond the portal. No man, except the priests, has access to the interior parts. While the Assyrians, and after them the Medes and Persians, were masters of the oriental world, the Jews, of all the nations then held in subjection, were deemed the vilest. At a subsequent period, when the Macedonian monarchy was established, Antiochus, the reigning king, formed a plan to weed out the superstition of the country. To reform, if possible, so corrupt a race, he intended to introduce the manners and institutions of Greece; but a war with

the Parthians (Arsaces being then in arms) rendered that design abortive. In process of time, when the Macedonians were by degrees enfeebled, when the Parthian state was in its infancy, and the Romans were yet at a distance, the Jews seized the opportunity to erect a monarchy of their own. Their kings were soon deposed by the caprice and levity of the people. They returned, however, in a short time, and, having recovered the throne by force of arms, made the people feel the weight of their resentment. A scene of oppression followed; citizens were driven into exile; whole cities were demolished; brothers, wives, and parents, were put to death; and, in short, every species of cruelty, usual among despotic kings, was enforced with rigor by the usurpers. They saw that superstition is among the instruments of tyranny; and, to strengthen their ill-gotten power, they not only supported the national rites and ceremonies, but united in their own persons the sacerdotal and regal functions.

Pompey was the first Roman that subdued the Jews. By right of con-

quest he entered their temple. It is a fact well known, that he found no image, no statue, no symbolical representation of the Deity; the whole represented a naked dome; the sanctuary was unadorned and simple. By Pompey's orders the walls of the city were levelled to the ground, but the temple was left entire.

TREASURES OF THE GENIZAH

(Continued from Page 7)

And it was his good fortune to find, in 1929, a new leaf of the original Hebrew of the Wisdom of Ben Sira, adding about two new chapters of Biblical Hebrew to our classical writings.

The moment has approached to address plainly and frankly those Jews who speak proudly of their literature, who boast of the creations of Jewish genius, and to ask them to justify their pride and their self-gratulation. Is there not a solemn duty incumbent upon self-respecting Jews to ask: What is being done, who are the workers, what pecuniary assistance is available to enable specialists to proceed with their labors? As long as such literary and historical treasures are allowed to remain moldering in the libraries and museums, their boast is vanity and nought, their proud words wind and vainglory. For then we have merely new Genizahs, housed in steel safes, in modern structures, replacing the frail venerable Genizahs in old historic synagogues.

YOUNG FOLKS LEAGUE INFORMAL DANCE—OCTOBER 30th

The Young Folks of the Center announce the first of its Fall functions to be an Informal Invitation Dance on Tuesday evening, October 30th. Admission will be by invitation to members and guests.

Plans are also being formulated for the first formal affair to be held in December.

The committee in charge consists of Bernard Bregstein, chairman; Milton Balsam, Jesse Fine, Ben Gunther, Dora Rutstein, Sam Weinberg, Paul Christenfeld and Rip Copland.

BROOKLYN JEWISH CENTER BASKETBALL TEAM TO PLAY DUX CLUB OCTOBER 27th

The season's first Basketball Game will be held on Saturday evening, October 27th. The game will be played between the undefeated Center team and the Dux Club, one of the outstanding basketball teams in the city.

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SIR MOSES MONTEFIORE, CAMPAIGNER FOR JEWISH RIGHTS

(Continued from Page 16)

to another ritual murder charge) discussed the biblical maxim which prohibits Israelites from using even the blood of animals, and dismissed as groundless the charge that they employ human blood. The Commander of the Faithful went on to declare the equality before the law of the Jewish nation with his other subjects, commanded that they should be protected and defended, and forbade any molestation of them in their religious or temporal concerns.

This firman has often subsequently been of the greatest service in averting trouble to the Jews in various parts of the Ottoman Empire. Sir Moses recounts with the utmost fire and vividness how he afterwards repelled the false charge that the firman had been bought. In the course of some negotiations with Cardinal Antonelli at Rome he spoke of the firman, on which the Cardinal, with some little malice, asked him "how much of Rothschild's gold he paid for the document." "Not so much," replied Sir Moses, "as I gave your lackey for hanging up your cloak in my hall."

The outbreak of the Russian war in 1883 brought about a famine in Jeru-

salem. Sir Moses and Lady Montefiore journeyed there, and receiving a firman from the Sultan of Turkey to purchase land in Palestine, they built almshouses, a windmill, a girls' school and removed the public slaughterhouse, from the Jewish quarter, where the offal had been suffered to accumulate from the days of the Caliph Omor, to a place without the city. Agricultural colonies were established at Safed and Tiberias. Other visits to Jerusalem were paid in 1849, 1857 and 1866.

In 1858 Sir Moses made his abortive journey to Rome in the hope of procuring the return to his parents of Edgar Mortara, a Jewish boy who had been surreptitiously baptized at Bologna, and was retained by the church to be reared as a monk. A year later he was in correspondence with Gladstone, then High Commissioner of the Ionian Islands, regarding the mistreatment of the Jews there. Mr. Gladstone was about to quit his post, but the correspondence bore fruit when the Metropolitan of Corfu issued an encyclical pointing out that harsh treatment of the Jews was totally at variance with the faith of Christ.

Sir Moses crossed the desert to the city of Morocco in 1863 and obtained the Sultan's promise of protection for the Israelites. He was too weak to ride, but travelled for eight days in a *chaise a porteur*, over burning sands, being then at the age of 79. The Moors saw with surprise one of the despised Hebrews arrive in an English government vessel, and escorted to the capital by British officers. The Sultan's edict, though often violated, has remained a pledge and *point d'appui* for remonstrance. He went to Roumania four years later, though threatened with assassination at Bucharest.

In 1872, at the age of 88, Sir Moses went to Russia to present an address to Tsar Alexander II, on the occasion of the 200th anniversary of the birth of Peter the Great, and thereby won assurances for the betterment of the condition of the Russian Jews. The Tsar came to the Winter Palace from the scene of the summer manœuvres to avoid causing fatigue to his distinguished visitor.

Sir Moses' seventh journey to Palestine was made at the age of 91, and great was his delight to find that outside the gate of Jerusalem, where not one Jewish family had lived previously, a thriving

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(Continued from Page 19)

new city had arisen, with many buildings as fine as any in Europe. He was greeted by immense crowds, and received reports from numerous delegations. As a result of this visit his final advice to his European brethren was to build houses in Jerusalem, Safed, Tiberias and Hebron.

Sir Moses' public acts and appearances have since been infrequent. This year he sent help to the Hungarian Jews accused at Nyireggyhaza, and a copy of the firman of 1840 to every Hungarian deputy. With the help of an English amanuensis and a foreign secretary he maintains a voluminous correspondence in Hebrew and modern languages. Sitting in the bay-window of his bedroom, which overlooks the sea, he tells his few visitors what he has seen or done in his long life, with marvelous animation and exactness. If a visitor stays to dine at this season, autumn, the meal is served in the Tabernacle, which is erected in his courtyard in memory of the children of Israel having dwelt in booths when they went forth from Egypt. He himself sustains nature almost entirely on milk and port wine, sometimes varied by a little soup or bread and butter. In favor of port he has the old English prejudice, and drinks two or three glasses daily of a sound and generous wine mellowed, but not extremely weakened by age.

In full possession of sight, hearing and speech, neither somnolent nor inactive in mind, little bowed in frame, although his height is six feet three inches, Sir Moses Montefiore enters on his 100th year. Of the actions which have filled up his long space of life we have given some faint account. Of the spirit which has animated him some inference may be drawn. Few are the mortals spared for the retrospect of a century of existence, fewer still can have the right to contemplate a long life with so much unalloyed satisfaction.

REVIEW'S OWN ALMANAC

(Continued from Page 8)

let them go and determined to force them into conversion. He seized all Jews up to 25 years of age and baptized them. The rest, 20,000, were ordered to Lisbon for embarkation, but were held prisoners until the time for leaving had passed. They were then declared slaves of the King as punishment for remaining in Portugal, and Emanuel attempted to persuade them to become Christian. When persuasion failed they were drag-

ged to a font, or sprinkled where they stood. Only six, led by the Chief Rabbi, still defied the authorities. The Rabbi was buried up to his neck in the ground

to force him to order his little flock to yield, but he died after 7 days, still defiant. The others were then allowed to set sail for Africa.

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THREE CENTER DAUGHTERS

(Continued from Page 9)

ful to provide her with a distinguished following of actors when she opened her own theatrical law office.

Then, when the Metro-Goldwyn-Mayer company decided to picture the life of Rasputin, Miss Holtzmann, though she could not possibly know it then, was placed upon the steps of fame. In this picture the executives, scenario staff and directors all put their heads together, and out of the conference came a certain treatment of the Princess Yousouppoff, the wife of the man who is said to have administered the death blow to Rasputin. When the picture was released the Princess heard of this treatment, and was distressed. An American lawyer, with whom she had communicated about the matter, had not done much about it, and this was the situation when Miss Holtzmann met the Princess on the Riviera.

The meeting led to conversations about "Rasputin and the Empress," as the movie was called, and the result was that Fanny Holtzmann was entrusted with the task of obtaining satisfaction for Princess Yousouppoff.

There followed a legal process which had its climax in a London court and victory for our Center daughter to the extent of something like three quarters of a million dollars. The English lawyers and judiciary were amazed at this American girl's handling of the case, and Fanny Holtzmann's international fame was established.

AS to Ruth Seinfeld—for years we have grown accustomed to seeing her bask in the limelight. While a pupil in Girls' High School in 1921 she was selected as the year's "Health Girl" out of a graduating class of 150. The selection was accompanied by a great deal of publicity in newspapers throughout the country.

She had at that time already shown signs of literary ability, publishing poems in the school paper. Later, when a student at Smith College, she was chosen editor of the college magazine.

After she left college she joined the ranks of the professional newspaper women. She worked for the late Evening World (now merged with the Telegram) and Louis Weitzenkorn, of the Sunday Morning World (now also defunct), who later became celebrated by writing the play "Five Star Final", as-

signed Miss Seinfeld to reporting on the Yiddish theatre.

Today the English press often comments on the drama on Second Avenue, but some years back such notice was quite novel.

Miss Seinfeld sojourned briefly on the staff of "The Nation," and then she became a feature writer for the Evening Post. Her daily articles on the Woman's Page of that newspaper brought her a large and devoted following.

Returning from a visit to Germany she wrote a series of articles on her experiences in that country which were widely featured. Miss Seinfeld then made her first venture as a novelist and produced "Lady Buyer," portraying life in a metropolitan department store.

In a brave move Miss Seinfeld resigned her position on the Post as editor of the Woman's Page to make a trip abroad and gather material for future literary work.

At present she is on the way to new distinction through her appointment as managing editor of a forthcoming magazine for women, with which Walter B. Pitkin is associated.

Miss Seinfeld is married to Gerald Goode, who is in charge of publicity for Sol Hurok, the former Brooklyn concert manager who now heads a concert bureau under the banner of the National Broadcasting Co., and directs the activities of a number of celebrities. Aside from her other duties Mrs. Goode is currently engaged with her husband in making the American public better acquainted with the virtues of Lucienne Boyer, Escudero and the other attractions of the "Continental Varieties," the European revue at the Little Theatre. (This is free publicity, but cheerfully given.)

OF the three Center Daughters the one who is most familiar to the public is Dorothy Tree, since the motion picture is a universal medium and Miss Tree has appeared in a number of late productions.

Miss Tree was always dramatically inclined. While a pupil of Girls' High School, she took part in the school plays, and thereafter dreamt of a theatrical career.

At Cornell University she received two year's of instruction in dramatics

and in the direction of plays, and after leaving Cornell she joined the Theatre Art School, which was part of the unique Cherry Lane Playhouse. There she designed scenery and took part in amateur productions.

Unlike other theatrical aspirants Dorothy went in for a good deal of study. She followed her Cherry Lane experiences with a course in pantomime under Madame Alberti. The madame, however, advised her to concentrate on acting.

FOLLOWING this counsel she found herself on one occasion in an interview with Kenneth McGowan, the critic and producer, who recommended her to Arthur Hopkins, one of America's major producers and directors of plays.

Mr. Hopkins was then casting for "Holiday," and was sufficiently interested in Miss Tree to give her the second leading role. "Holiday" ran for a considerable time on Broadway. When it closed Dorothy sought more experience and was made a member of the Rochester Stock Company, where she played leading roles. Then she went to the coast, where she appealed to Belasco's brother, who is a California producer, as the type for "Flemschen," the stenographer in "Grand Hotel," which he was then casting for a Western production.

Miss Tree received a good deal of praise for her acting in this part and a motion picture engagement with Columbia followed. She left picture work however for a role in the New York stage production of "Clear All Wires," the play by the Spewaks, authors of the current "Spring Song." "Clear All Wires" was produced by Herman Shumlin, who also was the producer of "Grand Hotel" on Broadway.

After the play closed Miss Tree planned to take a trip abroad, but was persuaded by Warner Brothers to accept a six months' contract. She went to the coast, and this contract was recently renewed. Her first picture was "Life Begins," and this was followed by parts in "Friends of Mr. Sweeney," "Here Comes the Navy," "The Dragon Murder Case," and "Side Street." She is now being featured in "The Case of the Howling Dog," which recently opened at the Rialto. Another film, "Firebug," in which she appears with Ricardo Cortez, will soon reach Broadway. Miss Tree regards her work in this picture as the best she has done so far.

And so ends the present chapter of the Three Center Daughters.

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The Brooklyn Jewish Center Review

Hitler — The Zionist Maker

Meyer Amschel's Grandson Dies

Ludwig Boerne — First Among
Nazi-Banned Authors

The Jews Must Save Judaism Before
Judaism Can Save The Jews

Genizah Discoveries

They Wait For My Death

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NOVEMBER

1934

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The Brooklyn Jewish Center Review

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No. 13

Taxing Public Institutions—Is It Fair?

THE City of New York, in its efforts to raise sufficient funds to meet its budget,—especially its added financial burdens to meet the emergency relief measures,—is searching new sources where these moneys may be secured, and new methods how these funds may be realized. No one can find fault with the city authorities for these endeavors, because every thoughtful citizen realizes that these moneys must be raised if the city is to continue to function as a corporate and social entity.

We feel however that unjust methods cannot wholesomely serve a just claim, even as injustice can never be a means to just ends. To tax public eleemosynary institutions, institutions that serve the public and that are maintained through public contributions, be they of a religious, educational or charitable character, would be the most unwise, as well as the most unjust method to secure the funds that the city so deservedly needs. If a Church or Synagogue, Hospital, School or Home, owns real estate for investment purposes only, and this land or these buildings do not serve the public, of course they should be taxed and the city reap its share in the profits that such property brings to their owners. But we affirm, and we believe that we express the opinion of all thoughtful citizens, that as long as such institutions are not maintained for an individual's financial profit, and, especially as long as such institutions must themselves constantly appeal to charitable and idealistic citizens for financial sup-

port, it would be calamitous for them to be subject to the burden of a city tax.

We go further and again we claim that you cannot establish a hard and fast rule to guide the city's decision in each and every case. The fact, for instance, that a Synagogue or Church permits its members to celebrate a marriage or confirmation within its walls, or allows its building to be used as a gathering place for a social function of another charitable society, does not—of itself—put that Synagogue or Church in the class of a private catering establishment. In the case of the Synagogue, especially, it is only restoring an old Jewish custom and tradition which made the Synagogue the Center of all Jewish communal life. No individual, except the necessary employees who are engaged for this purpose, profits by such arrangements. To disregard all the public good and public service that an institution accomplishes, and simply to judge it—in the matter of taxation—by such singular activities, would be an injustice, which, we are confident, the City authorities would not want to their credit.

Former Center Pupils Now Teachers

WE are beginning to reap the fruit of our labors in behalf of our Center. Much effort has been expended in our Hebrew School to implant in our children a love for our people and faith, as well as a knowledge of their spiritual heritage. It is good to see that in the case of many, they have continued their interest in these themes even after their graduation.

In the Religious School, which our Center conducts on Sunday mornings, four of the instructors out of a total staff of seven, are graduates of our Hebrew School and former students of our Post Graduate classes. A number of our graduates are also teachers in Religious Schools of other Synagogues and Temples. We may indeed rejoice and be proud of the fact that we have succeeded in raising a group who are not only well taught themselves, but who can now be entrusted with the task of teaching others the priceless lessons that they have learned.

—I. H. L.

The Library of Nazi-Banned Books

THE committee for the organization of the American Library of Nazi-Banned Books, a temporary home for which has already been prepared in the Brooklyn Jewish Center, is now selecting the books and arranging for the opening of the library. It will be ready to announce the date of the opening in the next issue of the Review.

Meyer Amschel's Grandson Dies

By JOSEPH WOLFE

THE death of Baron Edmond de Rothschild on November 2 took away an almost legendary figure from the world. He had lived a long time, eighty-nine years, and his benefactions during that period had made his name familiar to every Jew.

Baron Edmond was the grandson of Meyer Amschel Rothschild, the first of the famous financiers. Probably it did not occur to many people during the latter part of his life that in him we had an actual grandson of the historic Meyer Amschel, that historic Meyer Amschel who has been the subject of a library of books, of many plays, and of motion pictures. Now it becomes a romantic thought, and it brings regret that we did not appreciate this relationship earlier.

The history of many great fortunes contains a rather ironic chapter on how part of these fortunes were absorbed by various charities, the huge sums accumulated thus being returned to the public. There is a similar chapter in the history of Baron Edmond de Rothschild's fortune. It is estimated that he spent about twenty million dollars on Jewish colonization in Palestine.

The Baron was the son of James Rothschild, who founded the Paris branch of the family banking house. James came to Paris at the age of nineteen, and within the comparatively short space of twenty-five years had amassed the tremendous sum of six hundred million francs. It is said that his fortune was second only to that of the King of France.

Through the peculiarity of circumstance Edmond, who was born Abraham Benjamin, was never active in the business of his family, and was able to devote his full time to his charitable enterprises and other personal interests. His father died when he was twenty-three. Edmond was considered too young, so the family story runs, to assume management of the banking house (although James founded it at nineteen) and his older brother, Alphonse, took up the sole direction of the bank. When Alphonse died Edmond was considered too old to head the firm, and he gave way to his sons James and Maurice, and his nephew, Robert Philip.

The Rothschilds in Paris had always taken a deep interest in Jewish matters. Edmond's mother, Betty, was even very devout and gave herself to prayers thrice a day. On several occasions James had to come to the assistance of his brethren in the East. He sent boatloads of food and clothing to the Jews of Damascus during the notorious ritual murder charges there, and in 1854 he provided funds to Jerusalem institutions.

Edmond then was reared in an atmosphere which made him responsive to Jewish needs.

The Russian pogroms of 1880 brought him actively into the work with which he was to be associated during his lifetime. It seemed to him that monetary relief might be of immediate benefit to the victims but could in no way prevent future persecutions of the Jews. He began to incline strongly to the idea of Jewish colonies, where Jews who suffered in their native lands would be free to live a peaceful life and develop their cultural and commercial talents without interference.

HE was first approached by a former president of the Republic of Santo Domingo, General Luperon, who had a plan for settling Jews in Santo Domingo. Rothschild was interested in this scheme, but upon investigation it was discarded. Then the Chief Rabbi of Paris, Zadoc Kahn, brought to him Rabbi Samuel Mohliver and Joseph Feinberg, the leaders of the Chibath Zion, which had established the colony of Rishon le Zion in 1880. They only came to ask his assistance for this colony, but when they left they had converted him into an ardent patron of Palestinian colonization. He gave Rishon le Zion 30,000 francs, and then set about on a comprehensive plan to settle Jews in their ancient homeland. A decade before Herzl published his "Jewish State" the settlement in Palestine was firmly established, supervised by Rothschild and the Jewish Colonization Society.

Political Zionism however found no supporter in the Baron. In 1896 he and Herzl met, and the meeting definitely indicated to the latter that he could not rely upon Rothschild in his battle for a Jewish state in Palestine.

When he was only forty-five years old the Baron thought that he was dying, and in settling his affairs he gave over the management of the thirty colonies he had founded or supported to the Jewish Colonization Society, and endowed them with fourteen million francs. When his life was spared he continued his work as zealously as before, and as time went on he became a familiar figure in modern Zionist work, although he was never a member of the Zionist Organization. When the Jewish Agency was created he was unanimously elected the Honorary President. Of his later help to Palestine it might be mentioned that he gave a half million dollars to carry out the Ruttenberg electrification plan, and a hundred thousand dollars for Hebrew schools. He also financed the settlement in Palestine of a large number of Jewish refugees from Germany.

To perpetuate his name on Palestine soil the Keren Hayesod will establish a colony named *Edmond*. The entire proceeds of the Keren Hayesod for the current year will, with the approval of the Jewish Agency, be devoted to this purpose.

A good insight into Baron Rothschild's character, personality and Palestinian views, can be obtained from a speech he made on his fifth, and last, visit to Palestine, in 1925. A few quotations from this address follow:

"I never thought that all the Jews could settle in Palestine. It was my belief that it was important to create a center where the Jewish genius and the great spiritual culture of our race might develop, and by its development react favorably on the condition of Jews throughout the world.

"How wonderful is the development of the Jewish people! Everywhere new colonies have been founded, and they are prospering like old ones. Jewish towns have been built. Tel Aviv has become a great city. Private initiative is creating various industries and we can, therefore, say with certainty that the National Homeland stands on two foundations—agriculture and industry. But the true character of the National Home is revealed ultimately only through its spiritual and moral achievement.

"From the time when I first visited the colonies, I continually insisted that Hebrew must be the language of instruction in the schools and I was overjoyed to see our ancient tongue coming back to life."

(Continued on Page 22)

HITLER — THE ZIONIST MAKER

By DR. ISRAEL H. LEVINTHAL

PALESTINE, as we have seen, is the land of modern miracles,—and one of the greatest of these miracles that it has wrought is presented to us in the role of the German Jews in Palestine. Eretz Israel is the land of the dramatic,—where the Drama of Jewish life is constantly being portrayed with all the elements of interest, fascination and emotional climax,—but one of the most interesting acts in all that drama is the one that deals with the 15,000 Jewish souls who escaped the terrors of Hitlerism in Germany to make Palestine their new home.

You have to know something of the background of these German Jews before you can really begin to understand their relationship to their new environment. The great majority of German Jewry were on the verge of complete assimilation. As so many of them told me in Palestine, in another generation or two, most of them would have been lost to their faith and people. Their attachment to German culture, to the German ways of life, to Germany itself surpassed, in intensity and fervor, that of the Germans themselves. Zionism had a difficult road to travel in Germany. It made less headway there than in any other land. Zionism, these German Jews felt, was all right for the "Ost Juden", but had no place and no meaning in their lives. Outside of a small loyal group, Zionism had few followers in Germany, and in fact, the great majority fought it as a dangerous movement that tended to keep alive those very aspects of their Jewishness which they were eager to surrender and to forget.

Suddenly, as by a volcanic eruption, they were cast out of that life that they thought was their very own. After a residence of a thousand years they were suddenly regarded as aliens, and the very elementary rights of human life and opportunity were denied them. And irony of ironies, the only place where they could go to find a haven was the very land they formerly scorned and ridiculed.

If drama consists of elements of surprise and the unexpected, then you have here a drama worthy of the pen of the greatest of playwrights. When

I consider what happened to German Jewry I am reminded of the comment of the ancient Sage on the dove that Noah sent from the ark and that returned to the ark because "the dove found no rest for the sole of her foot". Says the Rabbi: "Had she found rest, she would never have returned!" Had the German Jews found rest in Germany, the land they made their own, they would never have returned! But, alas, in the flood of hate and terror that came down upon them, they found no resting place, and so came back to the ark of Jewish life, to the haven which the Jewish people, through so much sacrifice, had prepared for them.

IN all our discussions of the German Jews, however, we must not forget that small element that has always been loyal to *Eretz Israel* and to the ideals of a nascent Jewish people. In Palestine you meet both of these types of German Jews, and in discussing the reactions of Palestine upon German Jews, you must be careful to distinguish between the one and the other.

Those who were always Zionists and who nurtured a love for Palestine are, of course, happy now that they are in Palestine. *Eretz Israel* is to them now a providential realization of an old dream and hope. True, they did not expect to find themselves so soon in Palestine. They, too, loved their home in Germany, and, undoubtedly, would have remained in Germany for many more years. But finding themselves new in Palestine they quickly acclimated themselves to their new surroundings.

It is a different story, however, for those who never had any special love or yearning for the Jewish Homeland, who never believed in the Zionist ideology, who measured all places and all lands by the standards of the comforts, the pleasures and the joys that they once enjoyed in Germany. For these German Jews, forced to come to this new land because it was the only land to offer them welcome and an opportunity for life, this transition was a bitter experience. In some cases their lives presented not a drama but a tragedy. They could not feel themselves at home. They had lost all connection with their own people, and it

was difficult for them to find the tie to bind them once more with the mass of their people. Especially was this tragic phase noticeable in the first few months of the German migration, immediately after the Hitler's ascension to power. They felt themselves such strangers in Palestine, that some of them wanted to found a newspaper in the German language—a step which we could easily understand,—but the name that they suggested for that paper,—how tragic this is!—was "In Der Fremd"! True, they never carried out this suggestion; the criticism which it aroused made them soon realize their mistake. But that suggestion gives us a striking picture of the inner tragedy that was being enacted within the hearts and minds of some of these exiles. So, too, you undoubtedly must have heard the anecdote, that is repeated again and again, of the German couple, seated at a table in a cafe in one of the Palestine cities, who suddenly turned to their neighbors, who were having a heated discussion, naturally in the Hebrew tongue, with the reproach: "Why don't you speak in a civilized language?" Such incidents are, of course, the exception. But they give us a glimpse of the state of mind of many of these unfortunate souls. So, too, we often heard and read of tragic suicides in Palestine—something which Palestine Jewry never knew before—of men and women who could not acclimatize themselves in the new land, who did not have the strength to start life again from the very bottom, and who, in despair, because of their hopes were shattered, and their possessions gone, determined to end it all with self-destruction. We cannot judge them harshly. It is not easy to be forcibly uprooted from all you own and from everything that was dear to you and start life anew. Many of these people had already achieved distinction in their chosen fields. I saw lawyers who were in practice twenty years and who now had to accept positions as clerks in banks or as salesmen with some concern. We saw physicians who were members of the staffs of the leading hospitals in Berlin and in the other large cities, now settled in a small village, or even in one of the larger cities, and starting out anew on their careers as they did on their graduation day. I met one man who employed 3,000 men in his factory in Berlin. He

(Continued on next Page)

is beginning business anew in Haifa on a very modest scale, content if he will be able to employ a tenth of his former staff. It is not easy to be cast down from high places and to be forced to start anew on the road of life!

I HAVE no doubt that if Hitlerism had been dethroned, or he dethroned now, and the old status of the Jew restored in Germany, many of these exiles would have left Palestine and would leave now to return to their former life. But of this, too, I have no doubt; that the longer they remain in Palestine the less chance is there for them to leave the new land, even if conditions in Germany change. For Palestine is growing upon them and in them. The fascination of the new life is gradually penetrating their innermost soul, and I have heard many of them say to me: "At first it was hard to be here and away from our Germany, but now, we love it, we never want to leave it!" I am again reminded of the dove that Noah sent from his ark and that returned, this time, with a fresh olive leaf in her mouth. "Where did the dove find this leaf?" ask the Rabbis in the Midrash. And they answer: "She brought it from the young shoots of Palestine! And she said to Noah, 'Far better is the bitterness of this leaf than all the sweetness from the hands of others!'" So, too, these German Jews are beginning to realize that even the bitterness which they taste in Palestine, their own home and their own land, is far sweeter to them than all the sweetness they formerly tasted from the hands of strangers—strangers in heart as well as in blood!

Especially is this true of those who have children. Through their children the love for their new home is more firmly rooted in their hearts.

And this is the most remarkable fact to note about the German Jews in Palestine: the great mass of them represents the youth—young men and young women in the twenties and early thirties. The older folks cannot help themselves and must remain in Germany. The youth knows that they have no hope in Germany, that there is no future for them in that land of terror, that there is no place for them in the economy of the new German life. They are fleeing by the thousands, and every youth would fly if he had but the chance. Palestine, today, reminds you in many respects of America in the 80's, when the young people came here and afterwards brought over their pa-

rents. On the steamer going to Palestine, I met a distinguished professor of Jewish history teaching in one of the Jewish schools in Berlin. He and his wife were on their way to Palestine. I asked them if they were going to settle there. "No!" they replied. "What could we do there? We have no capital. For my work there is no need at present. We are just on a visit to see our children and we must return to Berlin". His son was a graduate jurist, with a medal for distinguished record. He fled to Palestine, bought a little car and is now chauffeuring. He had a hobby of photography—and so he is also doing that in spare time. His daughter was an artist,—a painter and sculptor. She fled to Palestine, where she is designing for a dressmaker. They are happy there and would never come back. When I met the professor again in Jerusalem, he told me the happy news that his daughter fell in love with a fine Chalmutz and that the marriage would be solemnized before his return to Germany. At the home of Usishkin we met a young couple, newlyweds. The young man was the son of one of the most distinguished physicians and scientists in Germany. His wife, who spoke half a dozen languages fluently, was the daughter of a former Russian Jewish millionaire. He, today, is selling radios and she is taxiing in Jerusalem. Both were enthusiastic about their work, and found much excitement and interest to fascinate them. One of the most interesting of the cases we met was a young woman who went with us on a tour by bus to Hebron. She came from Munich. Her ancestors, for hundreds of years, lived in that city. Her father was one of the outstanding lawyers there. They knew nothing of Judaism in their home. The father to this day is a 100% German, and still believes that the Jew must make his peace with the new Germany. She fled to Palestine. To this day, her father upbraids her for her deed and can see no sense in it. She speaks fluently German, French, Italian and English. She traveled far and wide, having visited also America. Her one regret was, that having found work as a stenographer, where only English is used, she has little opportunity to study Hebrew. But she was full of rapture for her new life. Her mother was coming to visit her, and she was confident that she would yet entice both her parents into Palestine as settlers.

The German Jewish youth loves the new land, because it loves the thrill of

creation, of life and growth, that it constantly beholds in Eretz Israel. You see this youth everywhere, working in the fields in the farm schools, as orange pickers in the Pardesim, as porters and waiters in the hotels. Whenever these young people have a spare moment, they study Hebrew from their German text-books, a number of which have been produced for their benefit. I saw them, after the hard day's work, crowding the night schools, studying, not one hour a week, but every night, the rudiments of the Hebrew language.

VERILY, a whole generation of Jews have been saved for us! Do you know what many of these German Jews call Hitler? "Der Messiah, Hitler!" Because he brought back the Jew to Judaism! As one German Jew said to me: "Hitler has made more Zionists in one day than Herzl did in his whole life!"

In Germany to-day they have the He-Chalmutz Organization, which from a membership of 500 in the first part of 1933 has grown now to 14,000. There are 140 branches of this organization scattered through Germany, and its members, mostly boys and girls, are given a course in Hachsharah, a rigorous training for eventual emigration to Palestine.

It is a remarkable fact that there are only about 15,000 German Jews in Palestine out of a total Jewish population of between 260,000 and 275,000. And yet they make themselves felt wherever you turn. They seem to be everywhere, and their impress is seen upon every walk of life. You see the contribution of the German Jew in the fine shops, with their magnificent modern show displays that remind you of the fine shops in Berlin or Vienna. You see it in the modern hotels, most of which are in their hands. The German Jews have not only industry, but method, precision, painstaking care in detail, and they are saturated with the modern spirit. The East European Jews have enthusiasm, daring, the spirit of enterprise. The combination of the two must have a remarkable effect upon the future development of Palestine.

Above all, you see the influence of these Germans in the field of medicine. Palestine is fast becoming one of the greatest medical centers because of the presence of some of the world's most renowned physicians who formerly added distinction to Germany.

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THE JEW MUST SAVE JUDAISM BEFORE JUDAISM CAN SAVE THE JEW

By PROFESSOR MORDECAI M. KAPLAN

THE main reason Jews display such a negative attitude to their tradition is no doubt the fact that they labor under the assumption that it is inextricably bound up with a theology which has ceased to have any vital meaning for them. They conceive tradition as a series of fixed and static ideas which either have to be accepted in the form in which they have come down, or be let alone entirely. This erroneous idea must be offset by the realization that the only way tradition will ever come into its own as an active factor in the Jewish consciousness is to disengage from it the element of past interpretation, and to get at the reality behind the interpretation.

The future of Judaism is contingent upon the formulation of a Jewish ideology which will make it possible for Jews, despite their unlike-mindedness, to accept the intrinsic value of Jewish life. Only through a participation in Jewish interests and aspirations which elicits the best that is in him will the individual Jew find salvation through his people. But if such participation is to have a truly redeeming or saving influence, it must be accompanied by a clear perspective of the whole of Jewish life.

The crux of the problem of how to foster a constructive and unifying Jewish ideology at the present time is to disabuse the average person of the deeply rooted preconception that for a people or community to function as an instrument of salvation, all who compose it must think alike and behave alike. Out of this preconception stems the intolerance which is by no means confined to the historic churches. Modern nations are no less adept in intolerance. An inference which some wrongly draw from this hitherto unquestioned assumption is that, since it is impossible to get people to think and

behave alike, there can be no such thing as a group acting as an instrument of salvation. Salvation, they maintain, is purely an individual achievement. Such a conclusion is tantamount to nihilism, yet it is the inevitable one to which any sincere and conscientious person is driven, so long as the churches and nation continue in their refusal or inability to reconcile the salvation they proffer with tolerance of credal differences. It is doubt-

ful whether they will change their attitude. With the Jewish people, however, this synthesis is a matter of life and death. Its very existence depends upon its making a virtue of the necessity of giving its individual men and women wide scope in views, and at the same time extending salvation to all of them alike.

A people does not offer itself to the
(Continued on Page 19)

A BOOK TO MAKE YOU THINK

"Judaism as a Civilization—Toward a Reconstruction of American Jewish Life",—by Mordecai M. Kaplan. The Macmillan Company, New York.

STUDENTS of Jewish life and those interested in the future of Jewish values have patiently waited for this work of Professor Kaplan. The author has already done much in previous years, both through the spoken word and through many an article, in popularizing his thesis, — that Judaism is something more than just the religious precepts or practices or even the theological concepts of the Jew. By Judaism, he maintains, we mean something far more comprehensive than Jewish religion,—“it includes that nexus of a history, literature, language, social organization, folk sanctions, standards of conduct, social and spiritual ideals, aesthetic values, which in their totality form a civilization.” The author is interested in saving that civilization from extinction. He goes to the root of the problem and analyzes for us the various factors that are working towards its disintegration. With remarkable skill he analyzes the trends of the modern political and economic orders as they affect Jewish life. And then he reviews for us all the various versions of Judaism now current, which claim to have found the solution of the Jewish future, and again, with remarkable gift of penetration, dissects their fallacies and errors. This is followed by the presentation of his own solution, inherent in the appreciation of Judaism as a Civilization.

Like an expert diagnostician, who can go to the root of the sickness, no matter how hidden the source is, so too does our author diagnose, with the most perfect technique, the ailments that have come to Jewish life, and the defects of the current remedies which other physicians have proposed. With all due deference to our distinguished author, it must be said, however, that he is not so convincing when he endeavors to propose new, concrete remedies to bring healing to certain phases of Jewish life. Perhaps it is expecting too much from the same author. Just as in the medical world, a physician may be a perfect diagnostician and yet fail in proposing the proper cure, so, too, it is sufficient for a physician of the Jewish Soul that he is able to diagnose the ailments that affect it. With such a diagnosis there is a better hope for the discovery of a cure. Professor Kaplan is thus at his best when he analyzes and diagnoses the Reformist, the Neo-Orthodox and the Conservative versions of Judaism, as well as the different trends in modern life working for the disintegration of Judaism. He is weakest in his chapter on Jewish Folkways, where he offers specific suggestions as remedies.

But whether we agree or disagree with Dr. Kaplan's views, we have to admit that his book is one that makes you think. It will give you much to ponder over, and for that reason alone, aside from its many other achievements, deserves to be read by all who are interested in the preservation and in the future of Judaism.

Professor Kaplan possesses a unique

—Dr. Israel H. Levinthal

The above article is from the conclusion of Prof. Kaplan's book, reviewed on this page by Dr. Levinthal. It is reprinted by special permission of the publishers, The Macmillan Co.

GENIZAH DISCOVERIES

By JOSEPH MARCUS

WHEN you enter the Library of the Jewish Theological Seminary and your gaze is attracted by a scholar in the prime of life, unmindful of a brilliant sun or frolic wind, with an almost ascetic disregard for man's more pleasant or more gainful occupations, bent over an ancient leaf, peering through a magnifying glass at a faded word, you are beholding the epic grandeur of a soul's mystic devotion to its people's spiritual heritage, and the miracle of the phenix-like rejuvenescence of scientific Jewish learning in our day. And another vision of nearly two score years' ago comes before your mental gaze: of an elderly scholar, with gray flowing locks and beard, seated in the large basement room of the Cambridge Library in England, with boxes upon boxes of priceless treasures about him, sifting and sorting and analyzing tens of thousands of Genizah leaves, expecting at any moment to stir the world of learning by bringing to light messages of ancient times and rhythmic accents of a venerable tongue. And your mind gradually begins to grasp the link that unites these two toilers in the vineyard of the Lord, the transformation brought about in every department of Jewish scholarship by the discovery of the treasure-chamber in the historic synagogue at Cairo.

Less than two generations ago the Jewish scholars of Western Europe looked up and surveyed the various fields of their studies. They sighed a sigh of relief and despair,—relief, because they felt that their tasks were completed, their people's history had been written, the entire Hebrew literature analyzed and described, much of the Talmudic and Midrashic writings scientifically edited and translated, and the libraries of the world had already yielded up their treasures;—and a sigh of despair, because there seemed little left for their critical and searching minds in Jewish culture, and they began to turn to other fields.

However, early in 1897 a ship sailed from Egypt to England laden with the spoils of Egypt. This veritable treasure-ship was the harbinger of the new era of Jewish scholarship.

Immediately upon its arrival the Genizah began to yield its choicest treasures. The greatest gift it had

given us is the original Hebrew of Ben Sira, or Ecclesiasticus. This book was at one time considered part of the Wisdom Literature of the Bible, comprising the Proverbs, Job and Ecclesiastes (Koheleth). It is a work of pious reflection and practical wisdom in poetic form, covering the whole range of human life, the highest as well as the lowest, and composed by a sage who lived in the days of the Second Temple. Ben Sira speaks of the fear of God and divine wisdom, of friendship and moderation, of life's tasks, of the mutual relations of parents and children, rich and poor, high and low, and in sublime poetry he reviews the history of the great, inspired men of the Jewish people. Of this apocryphal book, which was known to us only from its Greek and Syriac translations, five distinct classes of manuscripts have come from the Genizah, restoring to us about three-quarters of the original language. A flood of literature in many languages was opened up by the discoveries of these leaves. Several scholars doubted the originality of the Hebrew text, yet the majority are agreed in regarding this as beyond doubt, that we have the original Hebrew of the writings of a great sage who lived at a time when the Hebrew language was alive, when its taste yet remained in it and its scent was not changed.

Here are typical wise sayings of this ancient sage:

Be not boastful with thy tongue
Nor slack and negligent in thy work.

Be not like a lion in thy house,
And tyrannous towards thy servants.

Let not thy hand be stretched out to take,
And closed at the time of giving back.

Trust not in thy wealth
And say not "I have power!"

Be not a slave to passions,
Lest they consume thy strength.

Gentle speech multiplieth friends,
And kindly words those that give greetings.

Let thy friends be many
But thy confidant one in a thousand.

If thou makest a friend test him
And be not in haste to trust him.

There is a friend who is a table-friend
But he is not friend in the day of affliction.

Change not a friend for money
Nor a natural brother for gold of Ophir.

Reject not a wise wife
And a well-favored wife is above pearls.

Hast thou sons, correct them
And give them wives in their youth.

Marry thy daughter and sorrow will depart
But bestow her upon a man of understanding.

The beauty of a woman brighteneth the countenance,
And excels every delight of the eye.

When she possesseth also a soothing tongue,
Her husband is not like other men.

He that getteth a wife obtaineth the choicest possession,
A helpmeet for him, and a pillar of support.

Without a hedge the vinyard is laid waste
And without a wife a man is a wanderer and homeless.

A WORK almost contemporaneous with Ben Sira of which we had no knowledge at all was brought to light by Doctor Solomon Schechter, Discoverer of the Genizah. It is the Book of the Covenant of a Zadokite party which clung fast to the laws of the Torah and Prophets, but would have none of the Oral Law. It represents the beliefs and expectations of a body of reformers who called themselves Sons of Zadok. To them belonged, they claimed, the right of teaching and judging Israel; to them belonged the Temple at Jerusalem and all priestly functions in their sanctuary. It is written in pure Biblical Hebrew, often rising to prophetic sublimity, which can be discerned even from the translation:

"Hearken unto me all ye who know righteousness,
And have understanding in the works of God;
For He hath a controversy with all flesh,
And will execute judgment upon all His adversaries."

A considerable number of Genizah fragments have greatly enriched our
(Continued on Page 21)

LUDWIG BOERNE – FIRST AMONG NAZI-BANNED AUTHORS

By H. WALTER

LUDWIG BOERNE, or, as he was called, until he was baptized into the Christian Church, Loeb Baruch, was born in 1786, at Frankfort-on-Main, of Jewish parents. Heine once said that Judaism was not a religion but a misfortune. In Frankfort it was more, it was a catastrophe; for there "the hatred of the Jew was a mark of orthodox Christianity, a municipal duty, a fashionable custom, and almost a subject of primary instruction." The Ghetto, to which the Jews had been confined for the last three hundred and fifty years, was still their sole residence. It was a dark, narrow street, consisting of about two hundred houses, the whole enclosed by walls with two gates to communicate with the outer world. The inhabitants were locked in every night at sundown, while on most Christian, municipal and national holidays the gates remained bolted all day. Even when it was lawful for them to leave the *Judengasse* they were not allowed to use the sidewalk but had to walk in the road, no matter how muddy it might be, and a special municipal law excluded them from the public promenade.

Even the most venerable member of the Jewish community was compelled to take off his hat to the lowest Christian corner boy who called out, "Mach mores, Jud." The special taxation imposed upon the Jews was oppressive in the extreme, though, as it could be imposed on the tax-payer without his consent, it proved of course a convenient and easy way of raising municipal revenue.

It is hard to discover what the Jews got in return. There was a special enactment forbidding anyone to strike Jews or to insult them on the streets; another limited the number of marriages to fourteen couples per annum, to prevent overcrowding, I suppose. That seems to be all.

Boerne's father was a well-to-do merchant who considered it his duty to treat his son with great severity. As the remainder of the household consisted of a cold-hearted mother who rarely relaxed into the faintest show of affection, an autocratic servant and a very wooden Jewish tutor, the family

The name of Ludwig Boerne is foremost in the list of authors whose books were burned by the Nazis. Yet today he is one of the least known of all European literary figures. Boerne was a famous German-Jewish political journalist and a bitter campaigner for democratic ideals. Georg Brandes, in his monumental "Main Currents in Nineteenth Century Literature," devotes four chapters to him.

life is not likely to have rendered his youthful memories more pleasant. He was a shy and self-willed child who, in his unsympathetic surrounding, soon learned to develop in opposition to his environment. He strongly disliked Jews; indeed, it could scarcely be said that he even was one except in race. He saw only and cordially despised the evil fruits of the Ghetto. When about 1800 he leaves his Jewish associations he does so without a pang. In all his writings there is not a line to show that Judaism meant anything more to him than a prison from which he had been lucky enough to escape. He even forgot every word of Hebrew he once knew so well.

AFTER spending a few years at Geissen he is sent by his father to Berlin to study medicine under the guidance of the distinguished physician, Marcus Hertz, whose clever and beautiful wife, Henrietta Hertz, made a deep impression on young Boerne. After her husband's death, a year later, the passion of this seventeen-year old boy for the beautiful lady more than twenty years his senior, assumed a serious character, and the culminating point was reached when one day Henrietta's servant informed her that the youth had sent her to the druggist for an ounce of arsenic, presumably to poison himself. In his subsequent interview with Henrietta he admitted that this was indeed his intention. One rather suspects that on this, perhaps the only occasion in his life, Boerne did not mean what he said. Imagine a medical student who has to send out a servant to get poison! However this may be, Henrietta was sufficiently impressed by this incident to advise her melancholy admirer to abandon

his studies at Berlin and continue them at the University of Halle. We have the correspondence of the time of the Halle exile; it reflects the greatest credit on both.

THE Battle of Jena caused another interruption of Boerne's medical studies, for Napoleon very soon after closed the University, having probably come to the conclusion that there were too many professors in Germany. After a few years spent in Heidelberg, where law took the place of medicine, Boerne returned to Frankfort. The Napoleonic broom was sweeping there with accustomed energy; the gates of the Ghetto were opened, and remained open forever after. All oppressive Jewish taxation was abolished and soon the Jews were granted full civic right in consideration of a payment to the municipality of a sum of 440,000 florins. Boerne was one of the first Jews in his native town to receive an official appointment, the modest one of police actuary. As a result of the fall of the Napoleonic regime in Germany in 1813 the Grand Duchy of Frankfort was again dissolved, and the old treatment of the Jews was resumed, except that the Ghetto remained open. Boerne lost his post and the Jews their civic rights. There seems to be no record of anyone remembering to return the 440,000 florins.

The national consequences were even more disastrous. The sovereigns of Russia, Austria and Prussia, who had been ready to promise their subjects liberties, and even constitutions, while their thrones were tottering, seemed to have nothing more pressing to do than to return to pre-revolution ideas and conditions as soon as the danger was averted, and for mutual protection they formed what they called the Holy Alliance for the unholy purpose of suppressing all popular liberties and aspirations. Their efforts resulted in 1819 in the famous Karlsbad Resolutions, which were to muzzle the Universities and the Press, establishing a system of censorship probably without parallel in the history of mankind since the days of the Inquisition.

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FROM AN HISTORIAN'S SCRAPBOOK

ONE of the distinguished Jewish scholars of the thirteenth century was Kalonymos ben Kalonymos, who was born at Arles, a small town in Provence, in 1287. Though born in a ghetto of one street, he achieved a wide reputation as a translator.

Kalonymos' chief work is *Eben Bochan*, "The Touchstone". Of it the noted Hebrew scholar, Chotzner, says: "It is remarkable for its conciseness and epigrammatic force, and is further distinguished by the ingenuity with which Biblical and Talmudical phrases are woven into a kind of mosaic . . . frequently relieved by flashes of humor and irony. The prevailing tone of the *Eben Bochan* is, however, serious. The author refers to the cruel persecutions which the Jews suffered in the years 1320 and 1321, as well as the burning of the Talmud at Toulouse, which took place at the instigation of a certain person named Bernard Gui. And elsewhere he appears in the capacity of a moralizing philosopher, impressing his readers with the necessity of making good use of their life, as it is so short and uncertain."

One section of the book deals humorously with the hardships of a Jewish male child, who has to bear the yoke of the "six hundred and thirteen precepts," together with various Talmudic restrictions.

The following is a free translation of this portion, made by Chotzner:

Oh, hapless sire, distraught with cares,
Whose wife to him male children bears,
For all of them, rich or poor,
Have only suffering to endure;
This is caused by the Jewish creed,
Whose yoke is hard to bear indeed.

An Ancient Hebrew Satirist

Its many laws and regulations,
Which are unknown to other nations,
Every Hebrew must observe,
With watchful eye and straining nerve;
Even though he shares in public func-
tions,

He still must follow their injunctions,
Which, I would tell you, have been seen
To be six hundred and thirteen.
But this is not the only feature,
Which makes the Jew a hapless crea-
ture:

For he must shun all jest and play,
And brood o'er folios night and day,
Mosaic and rabbinic lore,
And books which he may think a bore.
The Bible is not half enough:
Glosses there are, and other stuff,
In which he erudite must be,
Especially in theology,
In all the Talmud may relate,
In authors' quarrels and debate,
In things particularly small,
Of no significance at all.

And if in an enlightened age
He'd fain become a cultured sage,
He must cram full his suffering head
With languages, alive and dead,
With ethics, logic and philosophy,
Astronomy also, and theosophy,
And cabalistic learning too,
And history, old as well as new,
And fill his overloaded brain
With metaphysic's idle strain.
Oh, truly wretched and forlorn
Is every Jewish son that's born:
Miserable is all his life,
Full of toil, and pain, and strife.
Thank Heaven, life is very brief;

And death soon brings a swift relief.

Kalonymos contrasts the happier existence of a Jewish girl and his description indicates that social life in the thirteenth century was not much different in its main elements from social life today:

Happier I would surely be,
If from this manhood I were free,
And entered on life's weary whirl,
As a lucky-fated girl;
Then my life would be as bright
As is a star in summer night.
And when full grown I ne'er would
shirk
From doing all a woman's work;
From early morn till late at night,
When shine the meanbeams silvery
light,
I'd spend the hour in peaceful knitting,
Contented to be ever sitting
Amidst a busy, smiling crowd
Of girls that sing and laugh aloud.
When nights were dark, we'd talk to-
gether
Of dress, bonnets, and the weather;
And then we'd gossip too apace
Of all that happens in the place,
And end the evening's conversation
With jests, and tales of sweet flirtation.
As time went on I would not tarry,
But some fit husband I would marry,
Who, I'm sure would ne'er decline
To give me sweets and luscious wine,
And would enhance his sweet embraces
With gifts of gems and costly laces.

Oh, heavenly Father, who—'tis told—
Didst work great miracles of old,
How truly grateful I should be,
If thou hadst but created me,
A girl, devoid of worldly care,
And blessed with beauty ripe and rare.
Alas! it is of no avail,
My hapless fortune to bewail;
Heaven has willed that I, a man,
Must even end as I began,
Until grim death, a timely friend,
Brings to my woes a wished-for end.
Thus will I bear with patient grace
What still befalls the Jewish race,
And not forget those wondrous pages,
Composed of old by worthy sages,
Wherein 'tis said that we must bless
Heaven in woe and happiness;
And humbly then these words I say,
(With silent protest and dismay),
"O Lord, I thank thee ('tis not scorn)
That I was not a woman born."

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THEY WAIT FOR MY DEATH

By B. KOVNER

SOME time ago two of my compatriots came to my home with a proposal.

"We are sent to you," they said, "as a committee from the Stupidyatzer Lodge. We want a favor of you and we are willing to pay for it. You see, this is the situation: we have owned a cemetery these last ten years. A good many of our brethren are buried in it. We have something to show for our money. We should be proud of our success, but we are not, and for the reason that none of our dead and buried members was of any account. They were all a lot of horse-thieves, as one might say. We did have one respectable member in our organization, a trustee of the synagogue. We had our eyes on him and hoped that soon he would be the ornament of our graveyard.

"But the Almighty denied our hopes, and we waited in vain. Then the Lodge selected this distinguished member as their representative to distribute some money to the poor of our old country. The unfortunate man got himself caught in a pogrom and was murdered."

"What have I to do with all this?" I asked.

"You will soon hear," they told me, "we have a plan, a business proposition. We understand that you are in poor health and expect to leave us very soon. You will have to be buried somewhere, so we would like—that is, the Lodge would like—to have the honor and good fortune to bury you in our cemetery. You are a reputable author, and your burial in our grounds would add prestige to the Stupidyatzer Lodge. We will do anything in our power to have you there."

"You will have to excuse me, gentlemen," I said, "It happens I have, thank God, a grave and someone to bury me. I belong to the Workmen's Circle, and as a member I am entitled to a grave and burial. I am also a member of a literary society that is able, and quite willing, to bury each and every colleague who has stopped breathing and writing. And should it happen that both these organizations

should fail to perform their duty, I have a wife who will be glad to do it."

The delegation was indifferent to my explanation. "A wife," they said, "is nothing in the matter of eternal rest. It all depends by whom and how and where one is buried. But why should we waste your time in talking? Just come with us and see the cemetery. You will be eager to be buried in it! It is not one of your ordinary cemeteries. The earth is rich, the grass is high and green and there is plenty of sunshine. And the privileges! If you should happen to die around *Pesach* we can guarantee you that soon your grave would be so overgrown with the loveliest of plants as to delight you in your coffin. Then the location is not far from a park, only two blocks away from the subway, near a million-dollar movie, electric lights and other conveniences. Just visit this garden spot."

I deliberated. Then I said to the committee: "I am not my own master. I have a wife, and it is no more than right that I should talk the matter over with her. Perhaps she would not be satisfied with your proposition."

"Oh, that is nonsense," the men replied indignantly. "She certainly will be satisfied. A cemetery with such improvements! She will grab our proposition with both hands."

So we went on for some time until finally I consented to sign an agreement, drawn by a good lawyer, whereby, for the privilege of burying my remains in their cemetery, they were to pay me, as long as I lived, each and every week, the sum of eighteen dollars—in cash, not checks.

Since that agreement was signed the treasurer of the Stupidyatzer Lodge (a man with one nostril entirely grown together) brought me every Thursday, like clockwork, eighteen dollars in bills. And while handing me the money he would say:

"Nu, how do you feel?"

"Very well," I would reply.

"Very well?" he would repeat. "What will be the end? What are you

waiting for? You will ruin our Lodge. We are a poor organization. How soon do you think will we be able to stop our payments?"

"I don't have to hurry," I would tell him. "And if you can find another writer who is willing to die before I do, good luck to him, and to you."

One year passed, and the payments continued.

At the beginning of the second year I notified the treasurer of the Stupidyatzer Lodge that they would have to give me a raise of seven dollars a week because of the higher cost of living. On receipt of my demand the Lodge gave the matter over to their lawyer, and shortly after I received a letter from him with eight words: "Either give us back the money or die."

I went to see my attorney, a friend of mine. After hearing my story he said to me earnestly: "Take my advice and don't start any law-suits. The courts are in favor of the capitalist system and they will surely decide against you."

"But what am I to do?" I asked him.

"Listen," he said, "since you have no money, never had any, and will not have any in the future, the best thing for you to do is to lie down and die."

I am still hesitating about taking his advice.

The Author of this Sketch

B. Kovner is one of the best-known Yiddish humorists. His celebrity was achieved mainly by his stories of "Yente Telebende," the famous shrew of the East side tenements who has been introduced to readers of the "Review." The adventures of Yente project a useful picture of a Jewish life now fast disappearing.

Kovner has also written a number of non-Yente skits, of which "They Wait For My Death" is a typical sample.

All of Kovner's work was published in the "Jewish Daily Forward" and contributed to the growth of a popular Yiddish press.

How Did the Jews Get the Name Gordon?

By A. RAPOPORT ROLLIN

HOW did it come about that the name of Gordon, which is certainly an ancient Scottish name, should become so popular among the Eastern Jews who inhabited mainly the old Russian Empire? It does not specify a trade or occupation like Schuster, Schneider, Cravitz, Portnoy, Plotnik, Kauffman, Schreiber, etc. It does not indicate the geographical origin like Pinsker, Wilenski, Smolenski, Drouyanov, etc. One authority did say that the name Gordon signifies connection with the old West Russian city of Grodno. This, however, is hardly likely. To specify a person's Grodno origin, there are several Yiddish, Russian and Polish variations which could be and have been adopted, such as Grodner, Grodnin, Grodnev, Grodninsky, etc. I venture to suggest that the name was not stolen from Scotland but rather adopted as a compliment to a famous Scotsman, the stormy petrel of English political and religious life of the second half of the eighteenth century—Lord George Gordon, the son of the third Duke of Gordon.

He was born in London in 1751, entered Parliament as Member for Inverness in 1774, and was one of the best orators in the House. It was said that there were three parties in Parliament at that time, the Ministry, the Opposition and Lord George Gordon. In 1778, he led a disorderly crowd to present a Bill for the repeal of an Act by which Catholic disabilities were removed, and a riot ensued. He also came forward as the Protestant champion on other occasions.

A few years later, he made application to the Chief Rabbi Tevele Schiff to be converted to Judaism, which application was refused. He was, however, eventually received into the Covenant by the Rabbi of Birmingham, to which city he retired and lived in the house of a Jew, wearing a long beard and adopting Jewish customs. In 1788, he was sentenced on a libel charge to five years' imprisonment, and was put into Newgate Gaol, where he died in 1893. During his stay in prison, he conformed strictly in all respects to the Jewish religion, eating kosher food, wearing phylacteries and chanting Jewish prayers.

This story of Lord George Gordon, his conversion to Judaism, his arrest

and death in prison as a conforming Jew, gradually reached Eastern European Jewry, surrounding his figure with legendary greatness as a *Ger Zedek* (righteous convert) whose memory must be honored. Just at that period, the end of the 18th and beginning of the 19th centuries, all Jews were compelled by law to adopt permanent surnames and many, I contend, chose the name of Gordon in honor of Lord George.

There were numerous Jews in Eastern Europe who had permanent surnames during the 16th, 17th and 18th centuries but I have not traced a single

Gordon among them. Of the five Gordons given in the Jewish Encyclopedia, the earliest, Michel, was born in 1823, David Behr in 1826, and the celebrated Jehuda Loeb in 1831. It is curious that the above three earliest Gordons were born in or near Vilna, a town which was associated with another *Ger Zedek*—Count Pototski, who was burned there at the stake in 1749 for adopting and practising Judaism. The fact that there are no Gordons in Jewish history before the 19th century, proves I think, my theory of the origin of the name of Gordon among the Jews.

ANOTHER CENTER DAUGHTER

By J. G.

NO sooner did the October issue of the *Review* make its appearance with the article on "Three Center Daughters", when our attention was called to another daughter of the Center who achieved distinction in recent months. We flattered ourselves that we knew the membership and the achievements of their offspring, but one needed to possess more than a mere acquaintance with the people around him to detect that Olga Druce was none other than Olga Droshnicop, the eldest daughter of Mr. and Mrs. Samuel Droshnicop.

Following this first acquaintance with the name of "Olga Druce", our attention was called to the page "They Stand Out from the Crowd" in the Literary Digest of October 13th. Miss Druce leads the page with an account of her part in Elmer Rice's "Judgment Day", in which she is making her first Broadway appearance as the unfortunate daughter of a political prisoner. She spent two years in Germany studying under Max Reinhardt and playing various roles in provincial theatres.

After the Reichstag fire and the advent of Hitler, she joined the many artists and intellectuals who left Germany and returned to her native America, where she was born nineteen years ago. The directors of "Judgment Day" were looking about for a petite girl to enact the harassed child in the play. Miss Druce was assigned the task. She appears but once in the second act as the witness in behalf of her mother who is accused as an accomplice in the conspiracy against the life of the Minister-President, and yet she makes an indelible impression upon you. She plays with feeling and is of material help in building up the case against the dictatorial government which, though unnamed, is readily recognized as that of Hitler's Germany.

To sum up, the Center is thus far well represented by its ladies in the professions: in law by Fanny Holtzmann, in journalism by Ruth Seinfeld, in motion pictures by Dorothy Tree, and in the province of the drama by Olga Druce.

Center Friday Night Services Attract Record Attendances

What is regarded as a unique record in Synagogue attendance has lately been achieved by our Center. For the past four consecutive Friday nights, not only was every seat in our spacious synagogue and every inch of available standing room occupied, but several hundred people were turned away ev-

ery week for lack of room.

The lectures which Rabbi Levinthal has been giving on Palestine has aroused unusual interest not only in our immediate community but all over the city. The Jewish Day has been publishing every week lengthy excerpts of these addresses.

The Review's Own Almanac

November

November 1, 1290.

Jews ordered to leave England by decree of Edward I. About 16,000 emigrated from England, most of them to France.

November 2, 1917.

Date of the Balfour Declaration. It is always useful to repeat the wording of this historic document, and compare its intention with the realization:

"His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, *and will use their best endeavours to facilitate the achievement of this object*, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by the Jews in any other country."

The italicized words are the *Review's*.

November 3, 1394.

Expulsion of the Jews from France. The Jews were originally expelled from France in 1306, but two recalls had brought many of them back. Heavy taxation of the people made them the victims of popular indignation, and the crisis came when a Jew who had been converted returned to Judaism. The Jews of Paris were arrested and flogged for having allegedly helped him and the incident led Charles IV to sign the order of expulsion.

November 4, 1571.

Inquisition inaugurated in Mexico.

November 5, 1735.

Notorious agreement between the Jews of Mantua, Italy, and the students of the city. The students had the right to throw stones or other objects at any Jew who passed the High School. In consideration of the abolition of this custom the Jews pledged themselves to give to the rector of the school and all the pupils an annual gift of sweets, liqueurs and writing paper.

November 6, 1840.

Sultan Abdul-Mejid of Turkey issued the Firman exonerating those accused in the famous Damascus ritual murder case, and branding ritual murder a gross libel upon the Jewish people.

November 7, 1611.

Date of the Edict of Hamburg, which permitted Jews to settle in that city. The permission was granted on the theory that the Jews should be won over to Christianity.

November 8, 1223.

Rabbinical synod in Rhineland.

November 9, 1526.

Expulsion of Jews of Hungary. The Hungarians blamed their defeat by the Turks on the Jews.

November 10, 1687.

A unique and extraordinary day in the history of European Jews. The Jewish community of Posen was attacked by soldiers and citizens, but fought back for three days and repulsed the attackers. The rabbinate of the city ordered a fast of thanksgiving to be observed annually on the fifth of Kislev, the date of the first onslaught.

November 12, 1787.

Jews of Austria ordered to assume surnames. Those who refused to do so were saddled with unusual and ridiculous names.

November 13, 1757.

Talmud burned in Poland.

November 15, 1380.

Riots against Jews in Paris, brought about by the refusal of the new king, Charles VI, to expel the Jews.

November 19, 1887.

Death of Emma Lazarus, American poet, author of "The New Colossus," inscribed on a tablet within the Statue of Liberty.

November 20, 1657.

Death of Menassah ben Israel, rabbi, theologian, mystic, printer and linguist, known particularly for his attempt to bring about the readmission of Jews to England.

November 22, 1547.

Massacre of the Jews at Asolo, Italy.

November 23, 1510.

Expulsion of the Jews from Naples.

November 25, 1420.

Bull of Pope Martin V, confirming Jewish privileges and prohibiting baptism of Jewish children under twelve without the consent of the parents.

November 27, 1819.

Foundation of the *Verein fuer Kultur und Wissenschaft der Juden*. This society was inspired by Leopold Zunz. Its first president was Eduard Gans, the jurist, and one of its first members Heinrich Heine. The society broke down when Gans and Heine both visited the baptismal font.

November 29, 1859.

Final abolition of the decree in force in Bohemia, Moravia and Silesia prohibiting the marriage of any Jew without an official permit.

November 30, 1286.

Brief of Pope Honorius to the English asking for stricter supervision of Jews to prevent them from mingling with gentiles. The English Church thereupon reenforced all the old prohibitions against Jews. They were forbidden to employ Christian domestics, to hold public office, to feast with Christians, to attend them as physicians, to build new synagogues, to enter churches, to leave their houses at Eastertide, to neglect wearing the Jewish badge.

NEWS of the CENTER

JOHN HAYNES HOLMES TO ADDRESS CENTER FORUM NOV. 26th

At our weekly Forum on Monday evening, November 26th, promptly at 8:30 o'clock, we shall have the privilege of listening to an address by the famous liberal preacher, Dr. John Haynes Holmes, of the Community Church of New York.

Dr. Holmes has taken as the subject of his address—"Aspects of Life in Soviet Russia". This address will be based upon his personal experiences during his trip through Soviet Russia. Dr. Holmes is well known to our Forum audience, having spoken from our platform for a great many years. He is one of the greatest orators in American life today, and his address should prove most interesting.

Admission to this lecture will be free to members of the Center and twenty-five cents to non-members.

HEINZ LEIPMANN, AUTHOR OF "MURDER—MADE IN GERMANY" TO SPEAK AT OUR FORUM

Mr. Max Herzfeld, chairman of the Forum and Education Committee, is happy to announce that we have secured the famous German novelist, Heinz Leipmann, as the speaker at our Forum on Monday evening, December 3rd. The address will be based on his sensational story "Murder—Made in Germany".



Heinz Leipmann

In writing to his publishers, Harper & Bros., concerning this book, Mr. Leipmann stated: "I will answer with my honor, my livelihood and my life

for the fact that all the incidents in this book have actually happened".

Following the advent of the Hitler government, Heinz Leipmann was placed in a Nazi concentration camp. He escaped to Holland and later paid two illegal visits to Germany. He is now in this country for a brief visit. In May, 1933, when the German government burned all treasures of world literature they included Mr. Leipmann's books.

NEXT MEN'S CLUB MEETING—DECEMBER 18th

The season's first meeting of the Men's Club, held on November 15th, was a tremendous success. Several hundred members of the Center attended and were unanimous in their praise of the fine program of entertainment prepared for that occasion.

Preceding the entertainment, Mr. Louis J. Gribetz, chairman of our Committee on Publications, delivered an address on Current Jewish Events. Dr. Perry M. Lichtenstein, Medical Adviser to the District Attorney of New York City and in charge of the Tombs, was the guest speaker. Mr. Philip Gottfried presided. Following the entertainment, refreshments were served.

The committee is planning a still more interesting meeting for the Men's Club which is scheduled for Tuesday evening, December 18th. The price for membership for the entire year is \$2.50—single admission charge, fifty cents. Membership in the Men's Club is open to all members of the Center.

COURSE OF LECTURES DURING NOVEMBER

Upon the completion of the present course on Psychology by Dr. W. Beran Wolfe, a new course of lectures will be delivered on Wednesday evenings during the month of December.

On the first Wednesday of the month, December 5th, the speaker will be Dr. Nima Alderblum, one of the leading scholars among the Jewish women, who will speak on "The Periods of Transition in the Course of History". Dr. Adlerblum a Palestinian, is a scholar of note, having written well-known books in the field of Jewish history and literature. She is the author of "A Study of Gersonides in a

Proper Perspective", articles on Bachya and Levi ben Gerson, etc. She is also an active worker for the Hadassah and the Zionist Organization of America, having served on its National Boards, the Ivriah, etc.

On the following three Wednesday evenings of the month, the lectures will be delivered by Dr. Robert Gordis of Temple Beth El of Rockaway Park. Dr. Gordis is an excellent speaker and his lectures will undoubtedly be most interesting to our audience. The title of the series of three lectures will be "The Jewish Family in Tradition and Transition". The first lecture on December 12th will be on the subject "Birth Control from the Jewish Standpoint". On December 19th he will speak on "Jewish Divorce—Its Virtues and Defects". Dr. Gordis will conclude his series of lectures on Wednesday evening, December 26th, at which time he will speak on "The Jewish Attitude Toward Inter-marriage".

Admission to all these lectures will be free to members of the Center and twenty-five cents each to non-members.

SINGING GROUP

Our cantor, Rev. Samuel Kantor, with the assistance of Mr. M. Mendel Schachne, have recently reorganized the Singing Group of the Center. This group meets every Monday evening at 8:30 o'clock in the Ladies' Social Room. Membership in this group is open to all.

INSTITUTE OF JEWISH STUDIES SHOWS REMARKABLE PROGRESS

The Institute of Jewish Studies for Adults, which our Rabbi has founded last year, has started the second year in a most auspicious manner with a registration of 265. The number of students taking each course follows:

Hebrew A ¹	41
Hebrew A ²	27
Hebrew B	27
Hebrew C	26
Hebrew D	15
Talmud A	63
Talmud B	18
Jewish History	73
Jewish Religion	41
History of Jewish Literature	20
The Bible as Literature	51
Contemporary Jewish Life and Problems	25

CASINO NIGHT FORMAL—DEC. 1st

The Young Folks League of the Center is arranging a Casino Night Formal which will be held in our Auditorium on Saturday evening, December 1st. Plans for this affair are being made by a special committee headed by Mr. Bernard Bregstein. Subscription will be two dollars per couple.

A splendid program of entertainment has been arranged and a well known orchestra will provide the music for the evening.

Please reserve the date and arrange to attend this function.

SISTERHOOD THEATRE PARTY— DECEMBER 10th

The Annual Theatre Party of the Sisterhood of the Center will be held on Monday evening, December 10th at the Morosco Theatre. The famous Group Theatre will present "Gold Eagle Guy", a new play, on that evening.

Mrs. Isidor Fine, chairman of the Theatre Party Committee, appeals to all members of the Center to help make this affair a success by purchasing tickets for themselves and their friends. Please communicate with Mrs. Fine, chairman of the committee (Nevins 8-9750) or Mrs. Hyman Rachmil, treasurer (Nevins 8-4864).

THANKSGIVING DINNER

Our Restaurant will be open for members and their guests on Thursday, November 29th (Thanksgiving) from 12 noon to 10 P. M. A special Thanksgiving Dinner will be served at \$1.25 per person.

Members of the Center who are planning to have dinner in our restaurant are requested to please telephone their reservations in advance so that proper arrangements can be made for them.

GYMNASIUM AND BATHS SCHEDULE ON THANKSGIVING

The regular holiday schedule will prevail on Thanksgiving Day, Thursday, November 29th. This department will be open for men from 10 a. m. to 2 p. m. and for boys from 2 to 4 p. m.

MEMBERSHIP COMMITTEE MEETING NOVEMBER 25th

A regular meeting of the Membership Committee will be held this Sunday morning, November 25th, at 10:30 o'clock. All members of the committee are requested to attend.

DR. LEVINTHAL TO RESUME PALESTINE SERIES ON NOVEMBER 30th

The series on "Palestine As I Saw It", which Rabbi Levinthal has been giving for the last four weeks, will be resumed on Friday evening, November 30th, when Dr. Levinthal will speak on the subject: "The Economic Development of Palestine".

DR. W. BERAN WOLFE TO CONCLUDE COURSE ON WEDNESDAY

The final lecture of the course on "Psychology and the Good Life" will be given by Dr. W. Beran Wolfe next Wednesday evening, November 28th, promptly at 8:30 o'clock. The subject of his lecture on that evening will be "Making the Most of Marriage".

Admission will be free to Center members upon presentation of 1934 membership cards. A charge of twenty-five cents will be made to non-members.

MOSS HART TO BE THE GUEST OF THE YOUNG FOLKS LEAGUE AND DRAMATIC GROUP ON NOV. 27th

Moss Hart, formerly connected with the staff of the Center, and who is now one of the most successful playwrights on Broadway, will be the guest of the Young Folks League and the Center Players on Tuesday evening, November 27th, promptly at 8:30 o'clock. He will speak on his experiences on Broadway.

Mr. Hart is the author of "Once in a Lifetime", "As Thousands Cheer", "Merrily We Roll Along", etc.

Admission to the meeting will be open only to members of the Center.

HAVE YOU RETURNED YOUR RESTAURANT QUESTIONNAIRE?

A questionnaire pertaining to our Restaurant was forwarded with last week's issue of the Bulletin. Members of the Center are requested to please return these questionnaires properly filled out, with the least possible delay.

DR. SIDNEY GOLDSTEIN, GUEST PREACHER THIS FRIDAY NIGHT

This Friday evening, November 23, at the late lecture services which begin at 8:30 o'clock, Rabbi Levinthal announces as a guest preacher, the Rev. Dr. Sidney E. Goldstein, Associate Rabbi with Dr. Stephen S. Wise at the Free Synagogue, and Professor of Social Service at the Jewish Institute of Religion.

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COMING FORUM LECTURES

All Forum lectures are delivered on Monday evenings.

These lectures begin promptly at 8:30 o'clock.

Dec. 10th—Prof. Joseph Jastrow, Dean of American Psychologists, will deliver a lecture on "Psychic Follies", an illustrated analysis of our beliefs, superstitions, cults, and isms.

Dec. 17th—Prof. Albert Brandt, Professor of Philosophy at Dana University, writer and lecturer. Prof. Dana will speak on the most timely and interesting topic, "The Saar Problem".

Dec. 24th—Holiday Eve. No Forum.

Dec. 31st—Holiday Eve. No Forum.

Jan. 7th—United States Senator Robert M. LaFollette, leader of the liberal and progressive group of the United States Senate.

B. J. C. JOINS MACCABEAN BASKETBALL LEAGUE

Our quintet is favored to win the beautiful basketball trophy donated by Major Benjamin H. Namm.

This new league consists of 8th Ave. Temple, Bronx Y.M.H.A., and B.J.C.

BASKETBALL GAME NOVEMBER 29th

Thanksgiving night will be celebrated with a basketball game between our quintet and an all star team.

The Young Folks League have arranged a dance, to take place in the main ballroom, immediately following the game.

Admission 50 cents per person.

APPLICATIONS for MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Baker, Robert C.
Unmarried Textiles
Res.—55 Ocean Avenue
Bus.—51 Madison Avenue, N. Y.

Berger, Miss Zelda
Res.—408 St. Johns Place
Bus.—2431 Broadway, N. Y.
Prop. by V. W. Gleichenhaus

Blinick, Miss Lee Thelma
Mfrs. Ladies Coats and Suits
Res.—279 Grafton Street
Bus.—530 Seventh Ave., N. Y.
Prop. by Victor W. Gleichenhaus

Caplin, Aaron
Unmarried Mfr. Pork Products
Res.—1208 Eastern Parkway
Bus.—74 First Ave., N. Y.
Prop. by R. Albert

Edelman, Morris A.
Married Lawyer
Res.—593 Montgomery Street
Bus.—233 Broadway, N. Y.
Prop. by Joseph Jacobs and Max Wolfe

Ginsburg, Jacob
Married Mfr. Pocket Books
Res.—763 Eastern Parkway
Bus.—453 Bergenline Avenue,
Union City, N. J.
Prop. by Harry Amer

Hausner, M.
Married Candy Concessions
Res.—660 Empire Boulevard
Bus.—283 Wallabout Street
Prop. by S. Strausberg

Hirsch, Morris
Married Shoes
Res.—441 Brooklyn Avenue
Bus.—118 Duane St., N. Y.
Prop. by J. A. Fortunoff and Max Wiener

Jasper, Hyman
Unmarried Bank-Asst. Manager
Res.—308 Sterling Street
Bus.—1368 St. Johns Place
Prop. by Louis Katzman

Jelofsky, Dr. Harry E.
Married Dentist
Res.—359 New York Avenue
Bus.—359 New York Avenue
Prop. by S. H. Goldberg and K. I. Ostow

Katzman, Irving
Married Banking
Res.—672 Watkins Street
Bus.—47 Graham Avenue
Prop. by Louis Katzman

Kelminson, Miss Adele
Law Office
Res.—818 Howard Avenue

Bus.—342 Madison Avenue, N. Y.
Prop. by Victor W. Gleichenhaus

Klein, Miss Rose
Coats
Res.—1129 Park Place
Bus.—230 W. 38th St., N. Y.
Prop. by Mrs. J. Feldman

Krainin, Joseph
Married Public Accountant
Res.—1520 Union Street
Bus.—401 Broadway, N. Y.
Prop. by D. Litzky

Krefetz, Reuben R.
Married Retail Lumber
Res.—424 Schenectady Avenue
Bus.—260 Manhattan Ave., N. Y.
Prop. by Israel Kramer

Lamm, Dr. Stanley S.
Married Physician
Res.—500 St. Johns Place
Bus.—225 Eastern Parkway
Prop. by Joseph Jacobs and Max Wolfe

Levine, Dr. William
Married Physician
Res.—1363 Eastern Parkway
Bus.—1363 Eastern Parkway
Prop. by Dr. Harry Katz and Dr. Charles Windwer

Levine, Miss Jean
Res.—225 Tompkins Avenue

Linett, Dr. Joseph M.
Married Physician
Res.—1474 President Street
Bus.—1474 President Street
Prop. by Dr. Louis Herschman

Neustadter, Gabriel
Married Folding Boxes
Res.—506 Montgomery Street
Bus.—137 Wooster St., N. Y.
Prop. by Joseph Jacobs

Novak, Miss Sylvia
Selling
Res.—486 Brooklyn Avenue
Bus.—Fulton & Hoyt Streets

Nurick, Henry J.
Married Engineer
Res.—830 Putnam Avenue
Bus.—2 Ocean Parkway
Prop. by I. Wiener

Phillips, Miss Mona
Unmarried Millinery
Res.—458 Eastern Parkway
Bus.—818 Nostrand Avenue

Rudick, Abraham
Unmarried U. S. Government
Res.—1616 President Street
Bus.—641 Washington St., N. Y.

Sarner, Jacob
Married Jewelers
Res.—1245 Eastern Parkway
Bus.—5 Beekman St., N. Y.
Prop. by Louis Kotimsky

Sarner, Max
Married Jewelers
Res.—770 St. Marks Avenue
Bus.—5 Beekman St., N. Y.
Prop. by H. L. Brainson and A. J. Stelzer

Shrager, Arthur M.
Unmarried Teacher
Res.—1045 St. Johns Place
Prop. by Emanuel Greenberg

Vogelstein, Henry
Unmarried Bank
Res.—1452 Sterling Place
Bus.—1 Wall Street, N. Y.

Weintraub, Miss Frances
Advertising
Res.—648 Greene Avenue
Bus.—52 Duane Street, N. Y.

Yanowitz, Herman
Married Yarns
Res.—501 Montgomery Street
Prop. by Benjamin Kaplan

Zeligman, Hyman
Married Leather
Res.—305 Linden Boulevard
Bus.—24 Ferry St., N. Y.

The following have applied for reinstatement as members of the Center:

Gottlieb, Henry
Unmarried Beer Garden
Res.—195 Utica Avenue
Bus.—195 Utica Avenue
Prop. by Joseph Jacobs

Silberberg, Louis
Married Cotton Converters
Res.—659 Ocean Avenue
Bus.—55 Leonard St., N. Y.
Prop. by Isidor Silberberg

EMANUEL GREENBERG, Chairman
Membership Committee

THE SABBATH

Kindling of Candles at 4:17 o'clock.
Friday Evening Services at 4:20 o'clock.

Sabbath Morning Services (Parsha Vayishlach) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakob, under the leadership of Mr. Benjamin Hirsh, at 3:30 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 4:30 P. M.

(Continued from Page 15)

Dr. Goldstein preached from the Center Pulpit several times before and at all times presented a very thoughtful and inspiring message. He will speak this Friday night on the subject: "New Foundations of Marriage and Family Life".

We are confident that many of our members and their families will avail themselves of this privilege to listen to Dr. Goldstein's interpretation of this very interesting subject.

Rev. Samuel Kantor will lead the Congregational Singing.

You and your friends are cordially invited to attend.

THEATRE PARTY

Arranged by the
SISTERHOOD OF THE CENTER
Monday Evening, Dec. 10th

at the
MOROSCO THEATRE

THE GROUP THEATRE will present
"GOLD EAGLE GUY"

"Gold Eagle Guy" will take rank among the best of the Group Theatre Productions.

—Boston Daily Record
The success of the Theatre Party depends on your cooperation. Obtain choice seats by telephoning the chairman of the committee, Mrs. I. Fine (Nevins 8-9750) or the treasurer, Mrs. H. Rachmil (Nevins 8-4864).

BAR MITZVAHS

Heartiest congratulations and best wishes are extended to the following Bar Mitzvahs and their parents:

Daniel Shapiro, son of Dr. and Mrs. Jacob Shapiro, whose Bar Mitzvah will be held at the Center next Saturday morning, November 24, 1934.

Ephraim Goldberg, son of our Administrative Director, Mr. Joseph Goldberg and Mrs. Goldberg, whose Bar Mitzvah was held at the Center on Saturday, November 17, 1934.

IN MEMORIAM

It is with deep regret that we announce the death of

Samuel Halley

of 41 Eastern Parkway, who departed this life November 17, 1934.

To the family of the deceased and to the relatives and friends, the Center extends its sympathy and condolence.

EXPRESSIONS OF CONDOLENCE

Our sincere expressions of sympathy and condolence are extended to the following:

Mrs. Joseph Taborisky, of 631 Montgomery Street upon the death of her beloved mother, Sarah Moskind, on November 14, 1934.

Mr. Jeremiah Levy, of 1511 President Street, upon the death of his be-

loved mother, Bertha Levy, on November 15, 1934.

Mrs. A. Klein, of 614 Eastern Parkway, upon the death of her beloved father, Abraham Friedman, on November 14, 1934.

INSTITUTE OF JEWISH STUDIES TO HOLD NO SESSIONS NEXT THURSDAY

Thursday, November 29th, being Thanksgiving Day, there will be no sessions in any of the classes of the Institute of Jewish Studies for Adults. All classes will resume on the Tuesday and Thursday of the following week.

Celebrate New Years' Eve at the Center!

The Social Committee is now making elaborate arrangements for the
New Years' Eve Dinner-Dance and Entertainment

to be held in our Auditorium on
Monday Evening, December 31st

Arrange your New Years' Eve Party Now!
A most enjoyable evening is assured.

Price \$5.00 per person.

To Those Who Have Not Selected A Final Resting Place

AN opportunity is now afforded to provide a final resting place in one of the finest Jewish cemeteries in the city, at a price within the reach of the average person.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased on the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value and upon convenient terms of payment.

It is both wise and economical to make provisions for a burial plot in advance instead of leaving it to a hurried choice on the part of a stranger or neighbor. Such

neglect often results in hardship, bewilderment and unnecessary expense.

Do not postpone action on this important matter in your life. Write TODAY for additional information, using the coupon printed below. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.



MAIL THE COUPON TODAY

BROOKLYN JEWISH CENTER
667-691 Eastern Parkway
Brooklyn, N. Y.

Please send to the address printed below your illustrated booklet giving detailed information regarding your private family plots on the old Montefiore Cemetery.

Name

Address

LUDWIG BOERNE – FIRST AMONG NAZI-BANNED AUTHORS

(Continued from Page 9)

Boerne had by this time become a journalist, and that his Jewish name might not impede his usefulness he, in 1818, embraced Christianity with the least possible degree of fervor. His enemies speak of his "conversion" in the same way as they refer to a similar incident in Heine's life. But these cases are somewhat different. Heine puts himself out of court by his cynical statement: "If I had been allowed to steal silver spoons for my living I should never have gone over to Christianity."

Besides, his was at least a mild case of apostasy, as it can hardly be said that Judaism ever ceased to mean something to Heine. Boerne, by his conversion went over from nothing to what for him was even less, and the consciousness of the importance and urgency of the political task he had set before him seemed to furnish a tolerably good excuse for the step.

WE must also take into account that it had become fashionable at the time for Jews to be baptized. Cohen, in his "Jewish Life in Modern Times," tells us that of the 3610 Jews who lived in Berlin in 1819, as many as 1236 became Christians within the next four years. He adds that from 1822 to 1840 there was an average of 122 Jewish converts a year, and that they included nearly every Jew who attained fame in Prussia at that period.

In Boerne's case the result was disappointing, for the Germans neither forgot nor would they let him forget that his name was really Loeb Baruch. "Some," he writes in 1842, "cast it up to me that I am a Jew; others forgave me the offence, and others again praise me for it, but they all think of it. I know how it is. These poor Germans! They live down in the basement, oppressed by seven stories of their social structure and it relieves their feelings to be able to speak of beings who live lower down still, in the cellar. Not to be Jews themselves consoles them for the fact that they are not even court councillors."

He did not wish to write as a Jew but as a German. So, on another occasion, he exclaims bitterly: "I wish I had the three louis d'or again which I had to pay the pastor for my Christianity. For eighteen years I have been baptized and it has done me no good. Three louis d'or for a place in the German madhouse."

I may add that unlike many converts he never reviled his former co-religion-

ists, with the exception of Jewish bankers like Rothschild, "the broker who negotiates all the state loans which supply to princes the power to defy liberty and deprive the people of the courage to resist violence."

Boerne's subsequent life becomes an uninterrupted struggle with the German Governments, particularly the Prussian, and the Press Police. The journals he founds are censored, suppressed: he himself fined, imprisoned, persecuted in every conceivable way; the Bundestag forbids the publication of all his works, not only of those he had already written, but knowing by that government prescience withheld from the "beschränkte Untertanen-verstand" what a man of his type will write in the future, they damn even the unborn children of his pen. He need trouble no more about writing: he cannot publish. After 1822 he spent the greater part of his life in Paris, where he died in 1837.

Boerne has not written a single book. He has "only tried his pen on different kinds of paper." This was partly owing to want of industry, due in turn, perhaps, to physical weakness, and partly to the superficiality of his knowledge. He makes no secret of the latter, but rather enjoys the idea of having to cover up his ignorance as an art critic, for instance, "by red, blue and green words." His novelettes show little narrative talent, and his dramatic criticism is often rendered worthless by the uncompromising political standpoint from which he considers even purely literary questions. He has little use for Heine, the poet, simply because Heine is an inconsistent politician whom, as such, he suspects of being capable of any form of political treachery. As a matter of fact Heine did soon after accept from the French Government what was nothing better than a bribe. Political reasons also completely obscured his view of Goethe. To him Goethe was first and foremost the intimate friend of the Duke of Saxe-Weimar, the courtier, the *Fuerstendiener*. As a patriotic German, and unlike Heine, in that respect, he never forgave Napoleon the invasion of Germany, and Goethe's nonchalant attitude on all questions relating to Napoleon shocked him

deeply. When, after 1815, the political and religious reaction set in in Germany, Goethe calmly looked on; for years he did not even read a newspaper amidst all the volcanic rumbling around him, and was much more interested in his collection of minerals than in the misdeeds of the Holy Alliance or the sufferings of the people. All this warps Boerne's judgment to such an extent that he finds it in his heart to speak of Goethe as "the man who for sixty years has been forging the handwriting of genius."

Boerne's true sphere is obviously that of the political missionary, and, if need be, martyr. He has something of the stern incorruptibility of the old Hebrew prophets and their singleness of purpose. His political message is everything to him; nothing else counts, nor has he any doubts that he is the man to deliver it. "Because I was born in serfdom I love liberty more than you do; because I have known slavery I understand liberty better than you do."

It is an open question whether the censors were not more afraid of such a man than he was of them. The very fact that the Bundestag had finally to resort to the extreme measure of silencing him altogether, seems to show that he was more than a match for the censor. When he edited various Frankfort journals, such as "Die Wage," he certainly succeeded in making the censor's life sufficiently unpleasant. His method was as follows. Before being sent to press the issue had to be submitted to the local censor who had the very appropriate name of Severus. The official would strike out certain passages. Boerne would then print the censored articles as originally written, with the result that the censor would lay a complaint against him, and the police would impose a fine. Boerne now had the chance he had been longing for. He appealed, and as his statement to the Higher Court was privileged, he could say what he pleased about the censor, and he said it with such frankness and so mercilessly that Herr Severus of Frankfort soon acquired, not only in Germany, but throughout Europe the reputation of being the most ridiculous fool in Christendom. In his

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The Jew Must Save Judaism

(Continued from Page 7)

individual as an instrument of salvation, in the same way as a system of philosophy usually does, by appealing to his reason to accept certain general principles or abstract truths. It always comes to him with a story about itself which he is made to feel is in a deeper and truer sense his story than the experiences that are confined to his person. In the course of that story there figure certain events, persons, places, objects, or, in brief, sancta, which come to possess a vital interest for him, since they belong to a history that he comes to look upon as his own. These sancta the people interpret, and these interpretations form the ideology and rationale of its existence and strivings. In the past, when everybody thought alike, one type of interpretation or ideology was enough to enable the sancta to help the individual orient himself to the world about him. One ideology, uniform and unchangeable, thus came to be regarded as indispensable to salvation.

NOW that such uniformity is no longer possible, there is the alternative of permitting different ideologies to be developed whereby the sancta, which have played an important part in the history of the people or church, may retain their place as sources of and occasions for ethical motivation and spiritual exaltation for individuals with different philosophies of life. The sense of unity and even of likemindedness is not contingent upon the sameness of interpretation, but upon the sameness of the constellation of realities interpreted. The latter sameness is far more unifying than agreement in abstract generalizations. If Jews will thrill to the sancta, or constellation of historical realities which figure in their tradition, and maintain those realities as centers of ethical and spiritual reference, no matter how far apart they are in their views about life — they will be sufficiently united to function in their collective capacity as an instrument of salvation to the individual Jew.

Assuming, therefore, that multiple ideologies are compatible with unity of group spirit, there remains the task of formulating in outline, at least, an ideology for those Jews who cannot align themselves with any of the existing groups, and who experience the

need of such salvation as the Jewish people in its proper capacity might afford them. Such Jews are sufficiently numerous and influential and deserve this consideration.

The principle underlying the ideology that would meet their need is that the traditional sancta must be kept within the focus of the Jewish consciousness. The interpretation, however, which is to be given to those sancta cannot be the one which they received in the past. Since any interpretation, to be valid, must coincide with the rest of one's thinking, it is essential that the ideas which form part of the Jewish social heritage be reinterpreted in the light of the modern world-outlook. If such reinterpretation is to succeed in bridging the gap between tradition and modernism, it must seek out from among the implications of tradition those which would reenforce the highest social and spiritual strivings of our day—the complete self-realization of the personality of the individual and the maximum cooperation among human beings irrespective of racial, political and historical divisions.

IT is from the standpoint of the foregoing postulates with regard to the need of revitalizing Jewish tradition that religion must continue to be the central identifying characteristic of Jewish civilization. The Jewish genius has always sought to express itself in religious terms; it has always sought to interpret every individual act and process, both natural and human, in the light of reality regarded as creative and meaningful. Like all other phases of human life, religion is subject to the process of evolution. Jewish religion should ally itself with the modern orientation toward religion as the spiritual reaction of man to the vicissitudes of life, and as the expression of the highest needs of his being.

The problem of Jewish religion will be considerably clarified, if we will take into account the distinction between personal religion and folk religion. Jewish folk religion consists in all those expressions of Jewish life, and all those forms for custom and law, through which the individual identifies himself with the life and strivings of his people. It is therefore to be expected that Jews will find in folk re-

ligion a common spiritual denominator. Personal religion, on the other hand, is essential for the world-outlook which each one is taught and encouraged to achieve for himself. Such an outlook every individual Jew would be free to develop in accordance with his own personal convictions regarding life and the universe.

JEWISH religion as a folk religion should find expression in the practice of the maximum possible number of Jewish religious customs and folkways compatible with one's circumstances. There can be no Jewish life without the use of Jewish symbols in the home and without the observance of Sabbaths, festivals and customs connected with birth, marriage and other vital events.

Yet traditional Jewish customs and folkways must be subject to modification, both in form and in motive, so that they may be observed sincerely and wholeheartedly by modern Jews. New folkways and customs should also be developed and sanctioned to give Jewish significance to numerous occasions in individual and social life at present not invested with spiritual meaning.

Jewish folk religion should find expression in the endeavor to render public worship as significant as possible by relating it to the ideology of the modern Jew and basing it upon the Jewish traditional forms as far as they are consistent with spiritual appeal.

It is a far cry from the simple Judaism of the past to the intricate program called for by Judaism as a civilization. Accustomed to think of Judaism as a form of truth, whether divinely revealed or humanly achieved, we conclude that complexity is a sign of artificiality. It is therefore necessary to recall that Judaism as a civilization is not a form of truth, but a form of life. The higher the organism is in the scale of life, the more intricate and complex its structure. To survive, Judaism must become complex. It must absorb some of the very forces and tendencies that threaten it, effect new syntheses on higher levels of national life, and enter upon a career which will set up new goals in the evolution of civilizations.

In sum, those who look to Judaism in its present state to provide them with a ready-made scheme of salvation in this world, or in the next, are bound to be disappointed. The Jew will have to save Judaism before Judaism will be in a position to save the Jew. The Jew

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Hitler—the Zionist Maker

(Continued from Page 6)

With the gift of assimilation that is supremely theirs, the German Jews are assimilating not only the Hebrew but even the English spirit that surrounds them. Their signs are in Hebrew and in English. The Hebrew signs of course, are done by those who know the language. The English, however, suffers, and at times you are struck by humorous Germanisms. Thus a physician's shingle announced that he specialized "in women and other diseases". Another sign directed you: "Enter Sidewise". A shochet from Germany, who was seeking the trade of English Jews, announced: "I kill myself daily."

The German Jews have entered almost every field of endeavor, business, banking, manufacturing, farming, cattle-raising. They have the great difficulty in transporting their money from Germany. As is generally known, Germany forbids the export of capital, and an emigrant can only withdraw a very small percentage of his wealth, and that only in goods—German goods purchased in Germany for export. That explains the fact, newspapers noted recently, that whereas in all other lands German exports were greatly reduced, in Palestine they rose about 60%. You must understand the suffering that would be endured by these German exiles did they refuse to take out goods or machinery in lieu of their money held in Germany. There is, however, in Palestine, a very energetic boycott organization, and its members are constantly on the watch lest some other Jews, not under this compulsion, break the boycott front.

It is not so easy, however, to understand the new barter arrangement made by the Anglo Palestine Bank and Germany for the sale of Palestine oranges to Germany in exchange for the sale of German goods in Near East lands. Off-hand, it does look as if Palestine is helping to destroy the efforts of World Jewry in breaking down the strength of Hitlerism through breaking down its economic strength. But the details of this transaction are not yet known, and we must have faith that the leaders of Palestine Jewry will not permit a breach in the boycott which to-day has the support of the united liberal elements throughout the world.

It would be interesting, too, to describe the transformation the German

influx has achieved upon Haifa,—which, of all the cities in Palestine has attracted the great majority of these exiles. I believe sufficient has now been told to show how Palestine has actually saved the lives of these thousands of our fellow-Jews, who otherwise would today be homeless and forlorn. But more than that, I believe sufficient has been told to show how Palestine achieved the miraculous and saved the lives of thousands of these sons and daughters of ours who were almost lost to all that is dear to the Jew.

There is an old legend of our people that when the Messiah will come the dead, who were buried in Galut lands, will roll under the earth until they reach Palestine, and there they will come to life again. Dead Jews, not only from Germany but from other lands as well, have come to Palestine. They did not roll under ground. They came by steamer and train. But dead Jews they were, dead to those ideals that were the symbols of Jewish life. The miracle has happened, and these dead, touching the soil of Eretz Israel, have become alive, alive to all that is best in the name Jew! That is, perhaps, the greatest miracle of all the miracles that Palestine has achieved.

Ludwig Boerne

(Continued from Page 18)

studies on "Das Junge Deutschland" Geiger gives us the text of a pathetic letter of resignation addressed by the Frankfort censor to the Senate of the city. It begins: "I am not exaggerating when I maintain that during nine years all our newspaper editors taken together have not made the fulfillment of my duty as censor so unpleasant, and I may say so hateful, as this one man Boerne, in five months."

"For some time," he continues, "many foreign newspapers have made the Frankfort censorship their laughing stock; my name has become the butt of the wit of English and French journalists and the execution of my duty is called a crime against the liberty of the nations." Evidently a dozen Boernes scattered through Germany might have done away with the censorship by doing away with the censors.

His political gospel, as set forth in his "Letters from Paris," (1830-33) is very simple: a republic for Germany. These letters aroused enormous interest and enthusiasm as the different in-

stalments appeared. In spite of what Boerne, in his despair, tells us about the German people collectively, they proved an inspiration to many, although they did not bear fruit until 1848, eleven years after the author's death. As the fever of the revolutionary period abated, however, and the Germans had a chance to read in cold blood what Boerne had said about them, they seemed to grasp the full meaning of his diatribes, not only against their princes, but against themselves, and they were deeply offended.

As was to be expected, the establishment of the Empire and the unification of Germany put an end to their interest in what appeared to be the mere journalism of the past.

The Jew Must Save Judaism

(Continued from Page 19)

is so circumstanced now that the only way he can achieve salvation is by replenishing the "wells of salvation" which have run dry. He must rediscover, reinterpret and reconstruct the civilization of his people. To do that he must be willing to live up to a program that spells nothing less than a maximum of Jewishness. True to his historic tradition he should throw in his lot with all movements to further social justice and universal peace, and bring to bear upon them the inspiration of his history and religion. Such a program calls for a degree of honesty that abhors all forms of self-delusion, for a temper that reaches out to new consummations, for the type of courage that is not deterred by uncharted regions. If this be the spirit in which Jews will accept from the past the mandate to keep Judaism alive, and from the present the guidance dictated by its profoundest needs, the contemporary crisis in Jewish life will prove to be the birth-throes of a new era in the civilization of the Jewish people.

CENTER PLAYERS

The Ghost Train will stop at the Center around the second week of January. The definite schedule will be announced in a forthcoming Bulletin. Meanwhile, rehearsals are in progress. There is still room aboard the special mystery train for two or three male passengers. Applications for the roles can be made on Tuesday, November 27th, at 8:30 o'clock.

Genizah Discoveries

(Continued from Page 8)

knowledge and understanding of the Jerusalem Talmud, a work altogether neglected in all ages. While the Babylonian Talmud was cultivated by the greatest minds and studied by the entire people, the Palestinian Talmud was even unknown to most scholars; only the bare text, and that corrupt, came down to us. The "Yerushalmi Genizah Fragments" edited by Professor Louis Ginzberg constitute the basis for the rehabilitation of that classic Talmud in Jewish learning. Professor Ginzberg has also published hitherto unknown Midrashim (homilies and Bible comments) of the early Talmudic period.

BUT in no other department of Jewish learning has the discovery of the Genizah been as epoch-making as in the history of the Geonim, the Heads of the Academies, and recognized authoritative spiritual leaders of all Israel. The centuries between the redaction of the Babylonian Talmud, in the fifth century, and the beginning of Jewish learning in the West, in the twelfth century, are one of the most obscure periods in Jewish history. These centuries produced religious movements such as Karaism and mysticism; they saw the beginnings of religious and secular poetry, and produced the vast amount of Responsa literature. Upon this period the most brilliant light of the Genizah is focused. The works of the greatest Gaon, Saadiah, in the tenth century, have come to light: his Biblical, Talmudic, liturgical, and apologetical works, as well as the works of other Eminences. But not only have the works of the great and famous been preserved in the Genizah, not only are we acquainted with the lives of the leaders and teachers, but we are given a glimpse, by means of documents, letters, and other records, into the kaleidoscopic life that the Jew lived in his home, in his community, and in the market-place, in Babylon, Syria, Palestine and Egypt. We see Jewish life in all its phases, we hear the cries of suffering and the voices of rejoicing; we are acquainted with the social, economic, and spiritual condition of the Jews, their beliefs and superstitions, and the intimate scenes of a remote past are made vivid to us.

Let us open two intimate family letters of many centuries ago. A lady,

by the name Maliha, writes to her brothers in excellent Hebrew with poetic embellishments. She and her small daughter Zoi had been away for several years in Byzantium. She is very homesick and longs to return to Egypt, to be with her beloved brothers. However, she is afraid to undertake the long journey by herself. She consulted a Scroll of the Torah for augury and received an ill-omened reply. She therefore pleads that one of her brothers come and fetch her home.

The second letter is from Donna Sura to her husband Solomon. He had left his home in Italy in order to escape certain taxes. And now the family heard that he intended to proceed to Turkey. The wife and children plead with him not to go away so far, but rather to return home. Several letters she had written previously went unanswered. If he persists in going to Turkey the family concord will be broken. There is a daughter grown up, beautiful and good, suitable for marriage. Their married daughter is in delicate circumstances, and must not be inflicted with pain and sorrow. People are already scandalizing them by saying: There is a respectable man leaving his wife and family and wandering about in the world (J. Mann: *The Jews of Egypt*, vol. 1, p. 241; vol. 2, p. 309).

The volumes of "Geonica" and "Ginze Schechter" by Professor Louis Ginzberg in New York; the volumes "The Jews in Egypt" and "Texts and Studies" by Professor Jacob Mann, in Cincinnati; the "Otzar Ha-Geonim" and "Ginze Kedem" of Dr. B. M. Lewin of Jerusalem; and "Mi-Sifrut Ha-Geonim" of Rabbi S. Asaf of Jerusalem, as well as the contributions of these and other scholars appearing in many scientific journals, show the richness of the Genizah material in this department of Jewish learning.

SIDE by side with the authoritative literature, the Genizah has preserved even the "heretical", "skeptical" works of "rationalists." One of these, Hiwi of Balkh, Persia, who flourished about 850, attacked the Holy Scriptures, propounding two hundred questions pointing out inconsistencies, declaring that God is not One but three; that He is neither Omnipotent nor Omniscient; that He is not always impartial and just, and does not even keep His

promises. He even published an "Ex-purgated Bible" for the use of schools. This "rationalistic critic" and others like him were answered by the great Saadiah, who refuted every one of Hiwi's statements. This work, "Saadiah's Polemic Against Hiwi Al-Balkhi," was edited and translated by Professor Israel Davidson, of New York.

Professor Alexander Marx, of New York, also brings to light, from time to time, documents of purely historical interest, Responsa, Letters, as well as material relating to Liturgy and Chronology.

THE Genizah contains many thousands of Arabic fragments, most of them written in Hebrew characters, dealing with Bible, Talmud and Codes, history, liturgy, philosophy, and many other subjects. Among the larger works written in Arabic is the "Book of Precepts" of the Gaon Hefez ben Yazliach, who lived in the tenth century, which for centuries was lost sight of. His work, enumerating and explaining the 613 commandments, is a storehouse of Law, philology and philosophy. It was much used by Alfasi, Maimonides, and even by the moralist Bachya ibn Pakudah, in his treatise "Duties of the Heart." The late Doctor B. Halper of Philadelphia published this work from the Genizah. Other Arabic fragments are from time to time brought to light by Doctor Gottlieb of Columbia and by Doctor Skoss of Dropsie College, Philadelphia. The late Doctors H. Hirschfeld of London and Israel Friedlander of New York were specialists in this field of research.

Even non-Jewish scholars have found interest in the Genizah. Two Christian scholars, Doctors Charles Taylor and Crawford Burkett, of England, found several leaves upon which Hebrew was written, but underneath the Hebrew they discovered the Greek Bible translation of Aquila, a proselyte to Judaism of the second century who became a pupil of the famous Rabbi Akiba. Aquila gave an extremely literal translation of the Bible, rendering every particle and letter into Greek, according to the method of interpretation of his great master. This translation was used by Greek-speaking Jews for centuries. Several chapters from Psalms and Kings from these palimpsests were published by the two English scholars.

Numerous fragments, though not entirely new, are yet indispensable for establishing the correct readings of an-

(Continued on Page 22)

THE JUNIOR BOYS CLUB

The Junior Boys Club resumed its meetings early this season. They got down to business immediately and a new set of officers were elected. The new administration consists of the following officers: Eugene Koln, President; Irwin Lowenfeld, Vice President; Morton Goldman, Treasurer; Milton Gerber, Secretary; Herbert Simon, chairman of the Social Committee; Jerry Kurshan, Secretary of the Educational Committee.

The club has already had a number of interesting meetings including a social meeting with the girls' group, a pre-election meeting at which was predicted the outcome of the election, and a talk by Mr. Jackson Goldman, the new leader of the group, on "The Jew as a Liberal". Plans for future meetings include a Chanukah program and the premiere presentation of Herbert Simon's opus, "Murder While the Clock Ticks". Judging by the screams emanating from the rehearsal room, this should turn out to be a blood-curdling melodrama of the old school.

THE PEPS

The Peps, the Girls' Junior Club, has started its season with an excellent program of activities. The officers, Mildred Freedman, Irene Kantor, Mildred Teitlebaum, Jeanette Rosenthal and Doris Feinberg, together with the various committees, have many ideas for a successful year.

The Peps gave an excellent Novelty Party for the benefit of a Chanukah fund. There were two joint meetings

with the Boys Club, one a Social and the other a lecture and discussion on "The Jew and Liberalism".

For Thanksgiving, the club is planning to visit the theatre to see "Judgment Day" by Elmer Rice.

Chanukah is going to be celebrated in festive fashion. The Peps intend to issue a Chanukah Edition of its famous paper "The Peps Rally". In addition to this, there will be an entertainment with a joint Chanukah play, "The Unlighted Menorah" as the special feature of the evening.

CENTER CLUBS

Junior Boys Club—consisting of boys between the ages of 14 and 17. Meetings every Saturday night at 8:00 o'clock. New members are invited.

Junior Girls Club "The Peps"—consisting of girls between the ages of 13 and 16 years. Meets every Saturday night at 8:00 o'clock.

Boy Scout Troop—meets every Tuesday night at 8:00 o'clock.

Girl Scout Troop—open to girls 10 to 17 years. Meetings every Wednesday night at 7:45 o'clock.

MEYER AMSCHEL'S GRANDSON DIES

(Continued from Page 4)

"On the basis of what I have done in Palestine, I can tell you how, in my opinion, the National Homeland should be developed so that it may not collapse because of difficulties awakened by false hopes. Only then can the National Home take its fitting place in the world.

"You must see that the development of the present Palestine should be bound up with the past. The present and the past must be linked in the chain of our traditions. What can such a small country as Palestine, such a small spot, do in order to perpetuate its existence? You can perpetuate yourselves only by

basing your work on the foundation of our religion. The Torah—that was the only force that kept the Jews alive. Today it is still the pillar of all modern civilization and it will sustain us in the future if we obey its commands.

"The principles of our Torah are God, family, respect for parents, love for one's friend and love for the stranger. Our prophets proclaimed the great precepts of charity and mercy. It is our duty, therefore, to continue to uphold these moral principles, for only then can we take our place in the world as befits the descendants of the prophets."

GENIZAH DISCOVERIES

(Continued from Page 21)

cient texts. A young scholar, Doctor Michael Higger, a graduate of the Jewish Theological Seminary, has been devoting many years to publishing scientifically and translating the minor treatises of the Talmud. The importance of these treatises for the history of Talmudic literature lies in the fact that they are the first post-Mishnaic codes regulating specific Jewish practices and usages.

Professor Israel Davidson, in his introduction to the liturgical poems of Yannai (N. Y. 1919) says: "A generation has already gone by since the Cairo Genizah was rescued from oblivion. And though many great contributions to Jewish lore were made by the discoverer of the Genizah and his

followers, still no scientific body or individual Maecenas has as yet appeared, willing to make the treasures of the Genizah accessible to the scholarly world at large. Well cared as these manuscripts are in the great libraries of England (and America), their usefulness is nevertheless very limited as long as they remain shelved. Innumerable documents of the greatest importance in all departments of Jewish literature are waiting to be deciphered, elucidated and published."

The Maecenates have not yet arisen; Jews of means do not yet realize their duty to foster the new Jewish learning. The Genizah leaves are scattered and locked up in various libraries. The elder scholars, most of them nearing "three score years and ten" are con-

tinuing the atomizing of these treasures by working separately, independently, and the "scientific body" is still a desideratum. But a group of young men has arisen in the last few years, prepared and willing to take up the task, anxious for the opportunity to serve their people and their culture. These younger scholars have begun to challenge their elders, boldly disputing their sole right to the Genizah treasures. With zeal and self-sacrifice they are devoting their best years to unlocking the fascinating secrets of the Genizah. They are, by instinct and desire, interested in giving back to their people their spiritual heritage, enabling all to enjoy the full and ripe fruit of these discoveries.

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The Inauguration of the American Library of Nazi-Banned Books

Selections from Authors of Books Burned by the Nazis:

BELIEFS and OPINIONS

By PROF. ALBERT EINSTEIN

THE ARYAN MYTH

By PROF. FRANZ BOAS

SARAH BERNHARDT

By MAXIMILIAN HARDEN

In A Nazi Concentration Camp

By HEINZ LIEPMANN

Palestine — In Dollars and Cents

By DR. ISRAEL H. LEVINTHAL

Dr. Bernhardt's Hobbies

By HOWARD W. KRAMER

DECEMBER

1934

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The Brooklyn Jewish Center Review

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Vol. XV

DECEMBER, 1934

No. 17

The Inauguration of the American Library of Nazi-Banned Books

IN its issue of April, 1934, this publication wrote editorially:

"The *Brooklyn Jewish Center Review* takes the initiative in a movement which is certain to be greeted with enthusiasm. It has undertaken to establish a library containing the books which were burned by the Nazis in Berlin in that memorable bonfire which inflamed the intellectual world with indignation. A similar library has been established in Paris, and another is being organized in London. . . .

"The purpose of such libraries of the banned is obvious. They are to preserve, in readily accessible collections, all books which the Nazis outlawed in Germany. They are to preserve these cultural contributions to the world, and at the same time remain monuments both to the men and women who created them and to the barbarity of those who, with medieval fanaticism, burned them.

"The books that were burned were to a large extent by Jewish authors. Partly for this reason it is fitting that a Jewish publication, sponsored by a Jewish institution of the standing of the Brooklyn Jewish Center, should initiate such an undertaking.

"The collection will, for the time being, be housed in the Brooklyn Jewish Center. As it grows larger other arrangements will be made."

As the *Review* had anticipated, the announcement of this plan was received with enthusiastic approval. An invitation by the Brooklyn Jewish Center to leaders of liberal thought to join an Advisory Board brought immediate responses. One of the first to endorse

the undertaking was Professor Albert Einstein, who, together with others whose thoughts had enlightened the modern world, had suffered at the hands of the Nazi government.

"This is indeed a superior method of bringing to public attention the injustice and the senselessness of German persecution," he wrote to the organizing committee of the library.

LUDWIG LEWISOHN, when he was invited to participate in the establishment of the library, at once accepted and said to an official of the Center: "When I read of the plan it struck me at once as an extraordinary, dignified and powerful weapon in that fight for the spiritual freedom of mankind which it seems to be the special duty of the Jewish people to lead in this age." The burning of the books in Germany, Mr. Lewisoohn added, was but the climax of a long-standing movement against certain authors in Germany.

Among the men who endorsed the library was an author whose works had not been burned, who was not a Jew, and whose books were being sold in Germany. Yet he agreed to serve on the board and wrote a letter of approval to the Center which he consented to make public. This author is Will Durant. He wrote:

"Presumably, the sale of my books will be stopped in Germany if I put my name on your list. Nevertheless I think the little sacrifice ought to be made. Put me down as one of your Advisory Board, and I shall count it a great honor. I admire and applaud your enterprise."

WITH this enthusiastic backing the Brooklyn Jewish Center began the work of establishing The American Library of Nazi-Banned Books. The words "Nazi-Banned Books" were chosen in preference to "Burned Books," used by the projected English library, because it was intended that the American library should house not only the books that were thrown into the literary auto-da-fe, but all those books which were banned by the Nazi government.

On Saturday evening, December 22, 1934, after months of efforts, the Brooklyn Jewish Center will celebrate the inauguration of the library with a dinner given in honor of Professor Einstein and Heinz Liepmann. Mr. Liepmann represents his colleagues whose written word was destroyed in Germany, for he is one of the "burned" authors, and he also represents the persecuted German Jews. Few persons have suffered cruelty as he has suffered. In another part of this issue will be found the story of what befell him in a German concentration camp. The honoring of Mr. Liepmann on this occasion by the Brooklyn Jewish Center may be a slight recompense for the tortures and hardships inflicted on him.

The American Library of Nazi-Banned Books is in its inaugural stage. There are thousands of books to be acquired, and most of them are published only abroad and are difficult to obtain. The collection of books which the Brooklyn Jewish Center has been able to assemble in the short space of time it has had at its disposal for the actual purchase of the books, is but a nucleus. Additions are being made daily, and it is our hope that within a short space of the time this library will take its place as one of the significant cultural enterprises in this country.

IN A NAZI CONCENTRATION CAMP

By HEINZ LIEPMANN

ACCORDING to statements issued by the German Government to the Foreign Press, there are twenty thousand prisoners in the concentration camps of Germany, twelve thousand of them in Prussia. A short time ago the governor of Saxony, the lace manufacturer Mutschmann, issued an official declaration in which he reported that there are twice as many inmates in the concentration camps of the state of Saxony as in those of Prussia. Therefore, if one is to believe the Prussian Ministry figure of twelve thousand (and no one will assume that the National Socialists have artificially increased this number) there must have been in Saxony twenty four thousand prisoners; and therefore the total for these two German States alone is thirty-six thousand.

Thus another official lie is exposed. According to careful estimates there are actually sixty thousand persons who are being slowly destroyed in German concentration camps. Approximately two sixths are Jews, three sixths are Communists, and one sixth Social Democrats.

Scarcely a sound reaches the outside from the concentration camps. Very few succeed in fleeing; not only because of the unceasingly sharp guard but principally because after one or two weeks the prisoners are completely broken, spiritually and physically. Their misery and agony continue long after the flight, even when they are safe in a friendly country.

I, too, needed ten weeks to free myself of the experiences of the concentration camp. During the first weeks in the free country, I suffered ceaselessly from the impression that although six hundred kilometers distant from my imprisoned comrades I must decay and die along with them. I did not sleep. I scarcely ate. After half an hour's slumber I awoke, screaming and wet with perspiration.

These screamings had their origin in this camp routine: In the morning—following the Horst Wessel song—bed-making. Then, coffee with dry bread, a roll-call and exercise. A favorite form of exercise with our guard was to force us to do continued knee-

bending. Minutes passed. Minute after minute. Very long minutes. Ten minutes.

Finally—the same thing happened every morning—some comrades broke down, groaning, frothing at the mouth. The Storm Army men now appeared and trod on their genital organs, on their noses and ears. The men got up.

Up and down.

AND after a while they collapsed again and screamed. Their screams were long drawn out and hollow. There were men among them who had families, men who had been respected and prominent; a jurist; several Reichsbannermen. When two or three begin to scream it is contagious. "Kneebending!" shouted the guard above their screams. But we no longer heard him. We could only listen as though hypnotized to the screaming. We collapsed suddenly and screamed too. Twenty, thirty persons shrieked.

And thus we waited every morning for the screams. Our nerves twitched. We were feverish: isn't someone crying out already? On the third day of my presence there, a wheelbarrow of one of our weakest comrades toppled into the stream and he fell down on the ground. We were forced to labor at a dam; the starved, tortured persons had to trundle wheelbarrows full of stones, rocks and sand onto the dam. The Jews, most of them not so used to physical labor as many of the workers, were naturally forced to do the most difficult work. When one broke down it made great sport for the storm troopers. The prisoner who collapsed was an attorney. A sixty-five year old man who had had a large practice and whom his assessor had denounced to the police, although he had never been active politically and had only once given three marks to a collection for the red relief. Now the assessor conducted the legal practice while the attorney collapsed with his cart.

"Jump down!" cried our three heavily armed storm troop supervisors, and kicked the unconscious man into the water. Our group was composed of six men. We hesitated; should we, finally, at long last, jump at their throats?

The troopers must have sensed something, for they immediately turned to us. They were the Storm Troopers Lothar, Ottens, and Krafft. First they called over to my two comrades, Baumann and Salomon, commanding them to follow the lawyer. As they wavered they were thrown into the water.

Then they concentrated their interest upon me. "Heinie, search!" (I had come into the camp under that name, one the Nazis had hung on me as a political nickname.) A formidable kick was conducive to making me join my comrades.

It was this attorney's habit, whenever anyone asked something of him, to hide his trouble lined face behind his arm. If we, his companions, asked him for the time, or if the cook asked about his mess-bowl, his face would assume a drawn look and he would hold his arm before his head. After he had been in camp four weeks he was permitted to have visitors for the first time. Actually we were supposed to have visitors every eight days, but always there was the excuse that Storm Troopers had been shot at somewhere or Hitler oaks had been uprooted. By way of punishment we were forbidden to have visitors. When, after four weeks, visiting day arrived for the attorney, his wife came, an old woman. She looked at him, began to tremble, her face turned an ashen gray, she gasped, staggered, then pulled herself together with superhuman effort and smiled. She went up to him. The watchful troopers drew nearer suspiciously, lest she try to give him weapons. She offered him her hand. And his face became lined with anguish and he held his arm before his face.

THIS concentration camp is called Wittmoor and is located near the Free and Hanseatic city of Hamburg. It is supposed to be one of the most humane camps. At first it was guarded by Storm Troopers from Hamburg. One day they were dismissed without rhyme or reason. The reason soon became known: the Storm Troopers had hesitated to continue to be flayers of humans. Storm Troopers from the meadow of Lueneburg, fanaticized,

(Continued on Page 15)

Selections from the Authors Whose Books Were Burned By the Nazis and Preserved by the American Library of Nazi-Banned Books

BELIEFS and OPINIONS

By ALBERT EINSTEIN

ONE of the problems of pacifism is, that when pacifists come together, they usually have the feeling that they are consorting with the sheep while the wolves are outside. Thus they reach only their own kind who are already convinced, and do not advance very far. That is the weakness of the pacifist movement.

The real pacifists, those who are not up in the clouds, but who think and count realities, must give up idle words, and fearlessly try to accomplish something of definite value to their cause.

We all know that when a war comes, every man accepts the duty to commit a crime—the crime of killing—each man for his own country.

Now those who realize the immorality of war should do their utmost to disentangle themselves from this old idea of military duty—and so become liberated from slavery. And for this liberation I have two suggestions: The first has, during war times, been tried and practiced in the past, by those, who at great personal sacrifice, have refused to do war service. However, the sincere pacifists to-day who mean to accomplish something must take this stand in times of peace, and in those countries where military service is compulsory the effect will be great. On the other hand, in other countries where military service is not compulsory, these same pacifists should openly assert that in case of war, they themselves would not participate. I recommend the recruiting of people with this idea in all parts of the world. And to the timid ones who fear imprisonment by their governments I say: "You need not fear imprisonment, for if you get only two per cent of the population of the world to declare in times of peace, 'We are not going to

fight; we need other methods to settle international disputes,' this two per cent will be sufficient—for there are not jails enough in the world to hold them".

The second method which I suggest appears less illegal. I believe that international legislation should be advocated to the effect that those who declare themselves as war resisters should be allowed during peace times to take up different kinds of strenuous or even dangerous work, either for their own countries or for the international benefit of mankind. This would prove that they do not oppose war for their own private comfort, or because they are cowards, or because they do not want to serve their own country or humanity.

If, in order to prove this, we burden ourselves with these various strenuous and dangerous occupations, we shall have gone far toward achieving the pacification of the world. I am convinced that such legislation can be brought about.

I suggest to your organization* that you discuss these proposals at your coming meetings and adopt them, and I am pretty sure that whosoever takes the initiative along these lines, will, sooner or later, bring about such international legislation.

I further suggest that war resisters should organize themselves internationally and collect funds to support those resisters in the different countries who to-day cannot make progress because of lack of financial backing.

I advise and advocate very warmly and strongly the creation of an International War Resisters' Fund to support the active war resisters of our day.

My final word to you is that those who are ambitious and sincerely dedicated to the cause of universal peace must have the courage to start, to in-

itiate, and to carry on so fearlessly that the whole world will be forced to consider what they are doing!

Hitler is no more representative of the Germany of this decade than are the smaller anti-Semitic disturbances. Hitler is living—or shall I say sitting?—on the empty stomach of Germany. As soon as economic conditions improve, Hitler will sink into oblivion. He dramatizes impossible extremes in an amateurish manner.

REDUCED to a formula, one might say simply that an empty stomach is not a good political adviser. Unfortunately, the corollary also is true, namely, that better political insight has a hard time winning its way as long as there is little prospect of filling the stomach.

Personally, I feel that there is enough technical knowledge accumulated in the world to-day to make conditions such as we have in Germany unnecessary. It should be possible to produce enough of the necessities of life to satisfy everybody and at the same time give work to everybody. That, of course, means short hours and high wages, and not, as is so often advocated, longer hours and lower wages.

Mass psychology is a difficult thing to fathom. I fear historians never have taken the factor of mass psychology sufficiently into account in writing history. They look upon events in retrospect with the idea that they can define exactly the causes that led up to this or that outstanding event. In reality, behind these apparent causes there are indefinable factors of mass psychology about which we know little or nothing.

My own case is, alas, an illustration. Why popular fancy should seize upon

(Continued on next Page)

From "Cosmic Religion"

*The New History Society

me, a scientist dealing in abstract things and happy if left alone, is one of those manifestations of mass psychology that are beyond me. I think it is terrible that this should be so and I suffer more than anybody can imagine.

* * *

I dislike to apply a yardstick to such imponderables as genius. Shaw is undoubtedly one of the world's greatest figures, both as a writer and as a man. I once said of him that his plays remind me of Mozart.

There is not one superfluous word in Shaw's prose, just as there is not one superfluous note in Mozart's music. The one in the medium of language, the other in the medium of melody, expresses perfectly with almost superhuman precision, the message of his art and soul.

* * *

BE BELIEVE in intuition and inspiration. . . . At times I feel certain I am right while not knowing the reason. When the eclipse of 1919 confirmed my intuition, I was not in the least surprised. In fact, I would have been astonished had it turned out otherwise. Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research.

* * *

The basis of all scientific work is the conviction that the world is an ordered and comprehensive entity, which is a religious sentiment. My religious feeling is a humble amazement at the order revealed in the small patch of reality to which our feeble intelligence is equal.

* * *

By furthering logical thought and a logical attitude, science can diminish the amount of superstition in the world. There is no doubt that all but the crudest scientific work is based on a firm belief—akin to religious feeling—in the rationality and comprehensibility of the world.

* * *

Music and physical research work originate in different sources, but they are interrelated through their common aim, which is the desire to express the unknown. Their reactions are different, but their results are supplementary. As to artistic and scientific creation, I

hold with Schopenhauer that their strongest motive is the desire to leave behind the rawness and monotony of everyday life, so as to take refuge in a world crowded with the images of our own creation. This world may consist of musical notes as well as of mathematical rules. We try to compose a comprehensive picture of the world in which we are at home and which gives us a stability that cannot be found in our external life.

* * *

Science exists for Science's sake, like Art for Art's sake, and does not go in for special pleading or for the demonstration of absurdities.

* * *

A law cannot be definite for the one reason that the conceptions with which we formulate it develop and may prove insufficient in the future. There remains at the bottom of every thesis and of every proof some remainder of the dogma of infallibility.

* * *

In every naturalist there must be a kind of religious feeling; for he cannot imagine that the connections into which he sees have been thought of by him for the first time. He rather has the feeling of a child, over whom a grown-up person rules.

* * *

We can only see the universe by the impressions of our senses reflecting indirectly the things of reality.

* * *

Among scientists in search of truth wars do not count.

* * *

There is no universe beyond the universe for us. It is not part of our concept. Of course, you must not take the comparison with the globe literally. I am only speaking in symbols. Most mistakes in philosophy and logic occur because the human mind is apt to take the symbol for the reality.

* * *

I see a pattern. But my imagination cannot picture the maker of that pattern. I see the clock. But I cannot envisage the clockmaker. The human mind is unable to conceive of the four dimensions. How can it conceive of a God, before whom a thousand years and a thousand dimensions are as one?

* * *

Imagine a bedbug completely flattened out, living on the surface of a globe. This bedbug may be gifted with analy-

sis, he may study physics, he may even write a book. His universe will be two-dimensional. He may even intellectually or mathematically conceive of a third dimension, but he cannot visualize it. Man is in the same position as the unfortunate bedbug, except that he is three-dimensional. Man can imagine a fourth dimension mathematically, but he cannot see it, he cannot visualize it, he cannot represent it physically. It exists only mathematically for him. The mind cannot grasp it.

* * *

EVERYONE sits in the prison of his own ideas; he must burst it open, and that in his youth, and so try to test his ideas on reality. But in a couple of centuries there comes another, perhaps, who refutes him. It is true that this will not happen to the artist in his uniqueness. It is all within the nature of research and it is not at all sad.

* * *

Youth is always the same, endlessly the same.

* * *

I do not believe individuals possess any unique gifts. I only believe that there exists on one hand talent and on the other hand developed qualifications.

* * *

In Mme. Curie I can see no more than a brilliant exception. Even if there were more women scientists of like calibre they would serve as no argument against the fundamental weakness of the feminine organization.

* * *

Before God we are relatively all equally wise—equally foolish.

* * *

Working is thinking, hence it is not always easy to give an exact accounting of one's time. Usually I work about four to six hours a day. I am not a very diligent man.

* * *

The intellectuals always have microscopes before their eyes.

* * *

Never forget that the fruit of our labor does not constitute an end in itself. Economic production should make life possible, beautiful, and noble. We must not permit ourselves to be degraded into mere slaves of production.

THE ARYAN MYTH

By FRANZ BOAS

IF THE struggle now devastating Europe were, as has been claimed, an unavoidable war of races, due to deep-seated "racial instincts," then we should despair of the future of mankind. Beyond this conflict would lie others without end, as the development of international intercourse brings into consciousness new types of racial differences.

It is true that the Russian world is moved to its depths by the Pan-Slavonic idea, that Germany has been carried far on a wave of admiration for the excellence of the great Teutonic race, and that England rests serene on the unshaken conviction of the superiority of the Anglo-Saxon; and yet the emotional value of these ideas does not make clear their rational values. The term "racial instinct" expresses the idea that they are definite, unsurmountable antipathies based on differences of appearance, and that certain hereditary mental characteristics belong to each type of man.

In Europe, the occurrence of local types has led to the concept of distinct races, identified with certain national groups: the blond representing the Teuton; the heavy, darker type, the Slav; and the Mediterranean, the typical Spaniard or Italian.

On account of the peculiar position of the blond type, it has been preeminently identified with the so-called Aryan race. As is well known, most of the languages of Europe are derived from one ancient form of speech—the parental Aryan language. Slavic, Teutonic, and Romance languages are the most important divisions of this group in Europe, to which Greek, Celtic, Lithuanian, and Albanian also belong. Among European languages only Finnish and its relatives on the Baltic, Magyar, Turkish, and Basque, do not belong to this extended group. Aryan languages are spoken by people of the most diverse racial types; nevertheless, there are scientists who try to identify the blond north-European with the ancient pure Aryan and who claim for the race preeminent hereditary gifts, because the people who at present and in our concept are the leaders of the world speak Aryan languages.

This article, first published in Everybody's Magazine in 1914, indicates that "Aryanism" was a cause in Germany long before Hitler gained power.

Scientific proof of these contentions cannot be given. They are rather fancies of north-European dreamers, based on the complaisant love of the achievements of the blonds. No one has ever proved either that all the Aryans of the earliest times were blonds, or that people speaking other languages may not have been blond, too; and nobody would be able to show that the great achievements of mankind were due to blond thinkers. On the contrary, the men to whom we are indebted for the basic advances of civilization belong to the dark-complexioned human types of the Orient, Greece, and Italy, and not to our blond ancestors.

How deep and emotional a hold this idea has in the minds of some scientists appears when some investigators try to show us that Christ can not have been a Jew by descent but must have been an Aryan.

THE idea of the great blond Aryan, the leader of mankind, is the result of self-admiration that emotional thinkers have tried to sustain by imaginative reasoning. It has no foundation in observed fact. This, however, does not decrease the emotional value of the fiction that has taken hold of minds wherever the Teutonic, German, or Anglo-Saxon type—however it may be called—prevails.

It is not the preeminence of the blond alone that appeals to the fancy in northwest European countries: all over Europe we find the idea of racial purity, and of the existence of certain features inherent in each race that makes it superior to all others. This notion prevails among ourselves with equal force, for we shake our heads gravely over the ominous influx of inferior races from eastern Europe. Inferior by heredity? No. Socially different? Yes; on account of the en-

vironment in which they have lived, and, therefore, different from ourselves and not easily subject to change, provided they are allowed to cluster together indefinitely. Equally strong is our fear of the mongrelization of the American people by inter-mixtures between the northwest European and other European types.

IN our imagination the local racial types of Europe have been identified with the modern nations, and thus the supposed hereditary characteristics of the races have been confused with national characteristics. In vain, sober scientific thought has remonstrated against this identification; the idea is too firmly rooted. Even if it is true that the blond type is found at present preeminently among Teutonic peoples, it is not confined to them alone. Among the Finns, Poles, French, north Italians, not to speak of the north-African Berbers, there are many individuals of this type. The heavy-set, dark east-European type is common to many of the Slavic peoples of eastern Europe, to the Germans of Austria and southern Germany, to the north Italians, and to the French of the Alps and of central France. The Mediterranean type is spread widely over Spain, Italy, Greece, and the coast of Asia Minor, without regard to national boundaries.

In western Europe types are distributed in strata that follow one another from north to south—in the north the blond in the center a dark, short-headed type, in the south the slightly built Mediterranean type.

National boundaries in central Europe, on the other hand, run north and south, and so we find the northern French, Belgian, Hollander, German, and Russian to be about the same in type and descent; the central French, south German, Swiss, north Italian, Austrian, Serbian, and central Russian to be all the same variety of man, and the southern French to be closely related to the types of the eastern and western Mediterranean area.

At the present moment the relation of German and Slav is of principal

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interest. During the period of Teutonic migrations, in the first few centuries of our era, the Slavs settled in the whole region from which Teutonic tribes had moved away. They occupied the whole of what is now eastern Germany. In the Middle Ages, with the growth of the German Empire, a slow backward movement set in. Germans settled as colonists in Slavic territory and by degrees German speech prevailed over the Slavic. In Germany, survivals of the gradual process may be found in a few remote localities where Slavic speech still persists. As by contact with the more advanced Germans the cultural and economic conditions of the Slav improved, his resistance to Germanization became greater and greater—earliest among the Czechs and Poles, later in the other Slavic groups.

WITH the increased economic and cultural strength of the Slav, the German lost his ability to impose his mode of life upon him and with it his power to assimilate the numerically stronger people in its own home. But by blood all these people, no matter what their speech, are the same.

In short, *there is no war of races in Europe*, for in every single nationality concerned in the present struggle the various elements of the European population are represented and arrayed against the same elements as grouped together in another nationality. The conflict has nothing whatever to do with racial descent. The racial antipathies are feelings that have grown up on another basis and have been given a fictitious racial interpretation.

It is clear that the term *race* is only a disguise of the idea of *nationality*, which has really very, very little to do with racial descent; and that the passions that have been let loose are those of national enmities, not of racial antipathies.

If there is no racial background to nationality, what is it? Is it language?

When we glance at the period of national aspirations that has characterized a large part of the nineteenth century, community of language might seem to be the background of national life. It touches the most sympathetic chords in our hearts. Italians worked for the overthrow of all the interests that were opposed to national unity of all the Italian-speaking peoples. German patriots strove for the federation of the German-speaking people in one empire. The struggles in the Balkans

are largely owing to a desire for national independence according to the limits of speech. The Poles are longing for a reestablishment of their state which is to embrace all those of Polish tongue.

Still, this does not comprise the whole of nationalism, for no less ardent is the patriotism of bilingual Belgium and of trilingual Switzerland. Even here in America we see that the bond of tongue is not the only one. Else we should feel that there is no reason for a division between Canada and the United States, and the political ties between western Canada and the French Quebec must be artificial. Neither would it be intelligible why modern Germany should never have pursued the policy of unifying all German-speaking peoples in Europe, why she should not covet the large German provinces of Austria and should witness the possible Russianization of the German towns in the Baltic provinces and the Magyarization of the Germans in Hungary.

Neither the bonds of blood nor those of language alone make a nation. It is rather the community of emotional life that rises from our every-day habits, from the forms of our thoughts, feelings, and actions, which provides the medium in which every individual can unfold freely his activities.

LANGUAGE and nation are so often identified because we feel among a people that uses the same language every one can find the widest field for unrestricted activity. Added to this is the powerful idea of political unity, which emphasizes the interests of the citizen as opposed to those of the foreigners. These beliefs combine to create a sense of national unity.

Those who claim on a *priori* ground that there can not be any Austrian patriotism on account of the polyglotal mixture that is found in the empire, might do well to consider that during the past seventy years the Magyar and Slavic peoples have freed themselves more and more from German domination, and that a coordination of the various groups is slowly developing. Thus a new national life has sprung up; probably the only form of life that can lead to a free unfolding of human activity in this region that is split up like no other part of Europe.

The attitude of Italy in the present situation illustrates also that the linguistic bond is not the only source of na-

tional aspirations. Austria is reaping her reward for long-continued oppression, which has taken such strong hold of the Italian mind that the French encroachments in the west seem to have been forgotten.

FOR the full development of his faculties, the individual needs the widest possible field in which to live and act according to his modes of thought and inner feeling. Since, in most cases, the opportunity is given among a group that possesses unity of speech, we feel full sympathy with the intense desire to throw down the artificial barriers of small political units. This process has characterized the development of modern nations, and is now active in part of southeastern Europe.

When, however, these limits are over-stepped and a fictitious racial or alleged national unit is set up that has no existence in actual conditions, the free unfolding of powers, for which we are striving, is liable to become an excuse for ambitious lust for power. When France dreamt of a union of all Latin people in a Pan-Latin union under her leadership, the legitimate limits of natural development were lost sight of for the sake of national ambition. If Russia promotes a Pan-Slavistic propaganda among the diverse peoples, solely on the ground that the Slavs are linguistically related, and assumes a fictitious common racial origin, the nationalistic idea is made the cover for the desire of expansion of power.

Together with the positive, creative side of nationalism, there has developed everywhere another one, which forms the basis of the passions that are blinding the people of Europe to the high aims of humanity. Instead of seeing in each nation one of the members of mankind that contributes in its own way toward the advance of civilization, an aggressive intolerance of all other units has grown up. It is strengthened by the inadaptability of governmental machinery, which favors national isolation.

On a larger scale the conditions are repeated now that less than a century ago prevented the ready formation of modern nations. The narrow-minded local interests of cities and other small political units resisted unification or federation on account of the supposed conflicts between their interests and ideals and those of other units of com-

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SARAH BERNHARDT

By MAXIMILIAN HARDEN

(The following is a condensed version of the second part of a chapter on Sarah Bernhardt taken from his book "Koppe":)

NO less "a finished performance" was her Lady of the Camélias. At the supper,—not her first, one easily noted,—in the bliss of love suddenly bursting forth, mirroring in a puddle the sunbeam from heaven; in the country, a coquette somewhat à la Watteau, striving after the charm of the shepherdess redolent of the meadows; when her gently critical glances, and cleverly adjusting hands, harmonize in glasses and vases the flowers she has herself plucked. No less nobly tactful is her attitude before Armand's father,—never the bearing and step of a lady nor the lisping chirp of a second maidenhood (which any high-priced supper-guest can attain). The woman, purified by the fire of pious devotion to one man, stood as high above the moral sermon as Mary Magdalene, on the birthday of Christianity, stands above the gossip of the street. Under Armand's lashing, welt-raising insults she writhes, groans aloud in hoarse savagery like a perishing animal, regains control of her voice and her hands for a last adjuration, then falls like the lamb under the stroke of the axe. Yet not in swift-releasing death. From the illness which has previously been hinted at with cleverest reticence, she passes uncomplaining, smiling, yet with full realization, to her death, while his misguided jealousy turns to supplication which she rewards not merely with forgiveness, but with her blessing. Whoso believes in the immortality of God's breath in man, in the salvation of sinful women, can dry his tears.

"They will love each other forever." It is said, in his heaven and in his own speech, by Mahadeva, whose arm of the fire drew the Bayadere out from the house of all too earthly love, and uplifted her above the rampart of the clouds.

Sarah's Lady of the Camélias was never a thing of beauty. Neither was *With Painful Checks* (which in those days were still the privilege, still the stigma, of the Bayadere, but now are the badge of presentability, to be dis-

played in ambassadors' houses, or at court). "Ghetto air," it was said: "It smells of Galicia." Diplomats' noses, which are always wrong. For Lemberg she was much too thin. Rather from the Joedenbree Street in Amsterdam. Every day the reporters tweaked and poked at her meagerness. Mademoiselle Bernhardt is studying the title-role in the new drama *The Skeleton*. She is utilizing her vacation to take an "Anti-fat treatment." An empty carriage drove up. Sarah alighted. "All that never fazes me" (*Cela ne me rate jamais*).

Not beautiful, but a charming riddle. Of alien race, and yet Parisian. Never *declassée*, never a lady, not even a bourgeois Madame. A "lost child," that out yonder where the last houses are, attracted the attention of the god who came down to mortal men and again ascended. . . .

AFTER the first performance of *La Dame aux Camélias*, Pere Dumas, he of the *Three Musketeers*, *Monte Cristo*—and "the Friends"—finally cried out in witty anger to his friends, who were absolutely determined to force him to the confession that the masterpiece was essentially his rather than the work of his as yet obscure son, "Why! I made the author!" With similar though not equal right Sarah—who, long after the young Dumas' friend Madame Desclee had created the role, conquered the stage of three worlds, even to the realms of the Maharajahs, despite the hellish-heavenly competition of Verdi's *Violetta*,—might have said of Madame Duse, "Since I am, she could be." To Duse the woman, she had paid her respects in the D'Annunzio affair. To her "colleague," her rival, as a visiting artist Sarah Bernhardt offered the theatre. . . .

Sarah could only use pieces that were understood, and felt, in Buenos Aires and Kiec, in Madrid and Chicago, in Moscow and Bombay. Her first choice was Racine (even Corneille seemed to her almost too harshly masculine); but she liked also Rostand and Mirabeau. It was she, if my memory does not fail me, who won a hearing for Musset's *Lorenzaccio*.

As directress she sought the best to stand beside her on the stage,—and not as stars stand about the sun. She engaged Constant Coquelin, Lucien Guitry, Max; she dispensed radiance, and had no desire to receive it as a loan; and she threw out lines toward the favorites Bartet and Sorel. Not every directress is so good a house-keeper. Not every "star" is aglow with the desire to shine in the midst of other brilliant constellations. The theatre whose strongest magnet, until a few years ago, was still Sarah, could have been more economical.

"But she never comes out right," twittered the sparrows on the roof.

WHAT she took in, as, compared with what is now paid for the hot eyes, the slender body, the delightfully solid Thusnelda-like weight, is the twelve-fold Du Barryism of a crank-girl, a mere gingersnap to a Perigord truffle; but it was more than had ever been received for drama. All the same, even with bags of gold she would never have come out better. She gave gladly, and not to relatives only, and always she was in debt. And therefore even in old age, after she, in her eighth decade, had a leg amputated, she must still limp upon the stage. From the time (which only the oldest Parisians remember) when she ran away from Moliere's theatre, had the doors of the Comedie Francaise slammed and locked behind her, she had almost every evening, and at least twice besides at noon, played a leading part; and yet had not enough to assure a comfortable decline. The honest rank and file of tragedy, the operetta players, all who after a lucky debut in melodramas and farces reach the grade of K-actors in Berlin or Ke- in Prague, shake their sensible bourgeois heads. "Of course one has one's bank accounts (one for taxes and one for receipts), and even in the big role itself there is free time enough to ask by telephone and get the answer about the New York exchange report." In this respect Sarah was not up to the times, nor was she a gypsy,—the more lovable for that!

A singer who was called Diva even before Snob-do-it-all, had defied every Lia, Mia, Pia, Ria, Li, Lo, Lu, Muschi

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and Uschi (without charge?), told me of a call she made on Sarah grown old. A constant coming and going. From time to time the envoy of a great laundry was announced:—he must wait. It was hours before he was admitted. "Oh dear, about the bill? Twenty thousand francs, was it? But I just haven't it, you see. No, really." (*Je vous assure, que je ne les ai pas.*) The smile of levity grown grey was divine. The ambassador of the White Kingdom may kiss the traces of the manicurist. Exit ambassador, entranced, by middle door.

"All good advertising." The Berliner would add "Verstehsta?" Yes, I understand that Sarah still rode in a motorless airboat ("glider"), modeled busts, ordered ell-long gloves made for her, that she, a Dutch Jewess, wedded the woe of France, her adoptive fatherland, and that from her golden throat little jingoes were born, that she accepted the invitations of Indian princes for private performances, that in the Great War she was god-mother and nurse of many a poilu:—all that, and all the rest, just advertising!

I f is almost fifty years ago that Zola defended Madame Bernhardt against the charge of a craze for publicity. "It is not she," he cried, "but you who make the publicity; you, the Public, who can never hear enough about a favorite singer, and you, the Press, who are not ashamed to state such a longing for tittle-tattle." That was written in the age of innocence before the telephone and noon-day newspapers were naturalized. That press, which tomorrow will drain eagerly to the dregs some little Sadie's morphine 'habit,' as it did yesterday the great Sarah's "craving for publicity," shrieked even into her grave: "Publicity!"—How the legend arose, let one example show.

In man's costume Madame Bernhardt, early and late, won far reechoing theatrical renown, and with no effort on her part. Every public loves to have a "different view, just once," of its favorites. So if the most womanish Donna Sol, Athalie or Phedre dons doublet and hose after Coppee's, Musset's, even Shakespeare's pattern, then it needs no Richet or Lebon to explain to us why it draws a larger audience than the soubrette who, in literary melodrama, sobs out her craving for children, or Romeo as Zwirn the tailor. But the victory was not so easy with Rostand's "l'Aiglon," a poem that plays pleasantly with one great

shade, and many amusing ghosts. A woman nearer sixty than fifty attempts the part of a boyish prince and officer. (Only the theatre, with its daily discipline of the body and all its combined powers, keeps up the fresh energy of its folk so long that such a venture is imaginable.) The youth's clear tones she still retains. In order to acquire the gait and carriage also, she decides to wear the military tunic and sword of the second Napoleon, not only at rehearsals, but at home as well; for weeks before the first performance. Most sensible, and an example to be commended to the youngest actresses, who on the stage are to carry a child—an action unfamiliar to them. Only

King David

By HEINRICH HEINE

DESPOTS, when their death is nigh,
Can afford to smile and die;
Though the tyrant cannot stay,
Tyranny will last for aye.

Ah, the wretched common folk,
Doomed like oxen to the yoke,
And a broken neck for guerdon,
If they kick against the burden!

David, on his dying bed,
Spake with Solomon, and said,
"Apropos, there's Joab, too.
I must leave that task to you.

"Many years I have abhorred
Joab and his conquering sword,
Yet have never dared to touch
Him I loathed and feared so much.

"You, my son, are good and wise,
Strong, devout, and will devise
Some expedient that will break
And destroy him, for my sake."

a garment that he or she has worn thro' the whole day, with its various requirements, sets at evening as if it were "moulded on," and only the sword worn at table, at the fire-side, all but to bed, at the disguised woman's hip, seems, that eventful evening, a weapon, not an obstacle that brings mirth even into the gloomiest tragedy. Sarah's young eagle was, in bearing and gestures, exactly what he purported to be. But as the word had been passed a-

round that she dined and received her guests in uniform, a swarm of reporters was presently fluttering about her, and in a little while the rumor of a fresh bid for publicity was afloat. That she lived so long and died in a dull theatrical month:—all for "publicity." And the burial-scene she herself surely had staged. The poor you always put in the wrong.

AS far as Canton, Melbourne, Johannesburg, Salatiga, pictures carried the tidings that all Paris, now again the capital of a continent, had risen up for this Farewell: at the departure of one whom Zola in his day had hailed as the gifted rebel of the stage, and who at last, because she must play so long, was accounted the representative of what was old-fashioned and belated. —She never was that. She never had the heavy rigidity of those women who climb from melodrama, farce, burlesque and operetta, up to the heights of human agony.

Sarah's was not the force of feeling that gushes up crudely from the heart of the common people, nor the power of undisciplined action . . . from master-spirits of other lands, from Ristori, Rossi, Booth, Salvini, Sarah Bernhardt had learned to see the characters of the "Classic" dramatists (with which she had not grown up, as every Frenchman and Frenchwoman does from childhood), to see them at first hand, unhampered by the tradition of the theatre, which cripples all imaginative power. From those masters, too, she had learned such perfect control over the instrument of her art (her own voice and body), that the most competent critic could hardly be sure at any time whether, during an evening which to him was an epochal event, she remained in her inmost soul calm and cool, or was set aglow through and through by her task.

Her power of delineation was as great as—this side of Shakespeare's world—it could become. She was for every school the model of perfect recitation: and she could give wings to her utterance, set it sturdily on solid earth, roll it up like a mighty ball, to cast it, high above the dead level of the commonplace, even to the crimsoned peaks of passion; and still, always, the Word, Logos, remained the god of this Jewess.

Old style? Since yesterday it stands newest of all: and its name is Science of Expression.

Palestine – In Dollars and Cents

By DR. ISRAEL H. LEVINTHAL

It may seem strange that I, a Rabbi, venture to discuss the Economic Development of Palestine. But I do not do so as an economist, nor will I discuss the intricate theories of economic problems as they apply to the Homeland. I want to report to you the features in Palestine that portray its economic growth and development, which even a non-economist, such as a Rabbi may be, can easily note.

To get a glimpse of the material growth of Eretz Israel in the last few years, accompany me on an imaginary visit to the Levant Fair, which took place this Spring in Tel-Aviv. The last Fair was held in the same city just two years ago, and yet this year's Fair so surpassed the previous one, in the size of the buildings, in the number of exhibits, in the number of governments participating, in the attendance, that you cannot even begin to compare the two. To obtain an idea of its growth, it is sufficient for me to tell you that this Year's Fair in Tel Aviv has already achieved the distinction of being the sixth among the world's greatest Fairs. Never shall I forget that dramatic scene which marked the official opening. The diplomatic staffs of almost every land were represented, important delegations from the Chambers of Commerce and Trade Organizations of many nations attended. Thousands of people, not only from Palestine, but from the entire Near East, came to see and study the exhibits which told the best story of the economic growth of that little land. Nations erected their own buildings in which they displayed the articles which Palestine imported from them. Poland, Czecho-Slovakia, England, France and Italy, each had beautiful buildings to represent them, buildings that would do credit even to a Fair held in Paris or in Chicago. Yet interesting and fascinating as all these exhibits were, they faded into insignificance compared to the one building that thrilled you most, the building known as that of the Tozeret Ha-Aretz, "products of Palestine." It was not only the most fascinating, but the largest building of all. Here were shown every type and form of products produced today in Palestine. Things which a few years ago

would have evoked only a mocking sneer if it had even been suggested that Palestine could produce them, were on display. Candies of every variety, soaps and cosmetics, textiles and furniture, electric fixtures and matches, bricks and polished stone, bath fixtures and tiles, men's and women's garments, leather goods, all types of food products, toothpastes, drugs, artificial teeth, powders, electric refrigerators and electric stoves, are but samples of the numerous articles that held you fascinated.

Going to the Levant Fair, you felt that you were not in a far eastern land where but a few decades ago everything resembled antiquity; you felt that you were in the very heart of western Europe or in America.

It is from such pictures that you can best read the story of the tremendous growth that marks the industry of Palestine.

Let me take you on another imaginary trip to the Dead Sea. There you will see the massive and tremendous machinery worked by the Palestine Potash Company. More than 800 men are to-day employed in that undertaking, drawing out of the waters of the Dead Sea the precious minerals and chemicals that for thousands of years were buried there. Do you know that this has now become the greatest competitor to the largest and most important potash companies in Germany, which until recently held undivided sway in the potash markets of the world, and which have been developed for dozens of years with tremendous capital and government assistance? And yet, in these few years, Palestine has become their serious rival and competitor. In Germany, the potash must be mined at great cost and with much labor. Here, you just have to take it from the waters of the sea, which are just full of the mineral. Already the company is sharing remarkable financial results. Not only Jews are interested here; over 200 Arabs are also investors in this company, so that Jew, Arab and British wish to see this enterprise grow.

Visit with me, if you will, the Ruttenberg Electric Plant, near Dagania,

only a few miles from Tiberius. Again, you will not believe your eyes. You will see machines such as Palestine—in her most feverish dreams—never dreamt of. You will see a remarkable engineering feat. You will set the waters of the Jordan—which seemed so weak and so powerless in their flow—harnessed and flowing with such a rush and power that they produce enough electricity to sustain the whole land. Electric consumption has risen from 1.8 million to 3 million kilowatt hours within the last twelve months.

I could go on and on to tell you of these remarkable developments. You have heard of the growth of the citrus industry. Five and a half million cases of citrus fruit were exported in the last year; the planted area of oranges and grapefruit has increased 16 fold since 1925. Already preparations are being made for a production of 20 million cases to be marketed in 1940. The Palestine orange does not fear competition. It compares most favorably with the Florida and California fruit and surpasses most of the oranges produced in southern Europe. The Palestine grapefruit is far superior even to the American product.

I have had the opportunity to study other industries as well. I visited the Elite Candy factory in Ramat Gan, near Tel Aviv. Two Riga Jews, who had the largest candy factory in Latvia, decided to open a factory in Palestine. They originally planned to invest \$75,000, but before they had completed the plant, they had put in \$150,000. They erected a modern building and imported the most modern machinery. When we were there the factory was working in two shifts—day and night—so great was the demand for its products, not only in Palestine, but in Syria, Egypt and in other neighboring lands.

We visited the Meshi silk factory erected by a New York leading silk merchant, Mr. Sachs, and here too, production was at a rapid pace. I can only cite you a few figures to give some impression of the development of industrial enterprises. In the first seven months of 1934, there were registered 115 new establishments, ranging

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from the manufacture of metal and metal goods, to wood, foodstuffs, beverages, chemicals, printing paper, office supplies, building materials, glass, mirrors, wearing apparel, textiles, leather and tanneries. You have heard of the building boom in all Palestine. According to the latest report of the Jewish Agency, 1661 Jewish buildings are now in process of construction, compared with 1295 buildings last February. The best test of this growth in industry and building is the fact that the Palestine Government enjoys today the large surplus of almost 20 million pounds, the only government in the world that can show a surplus!

The finest thing to note in this development is not only the growth in individual industry but also in the co-operatives, which assures the social health of the country's development. In 1926 there were in Palestine only 90 co-operatives with a membership of 11,000. To-day there are over 500, with a membership of 95,000. The best proof of the sound growth of Palestine is to be seen in the fact that the American Economic Corporation, through its Mortgage Company, its Loan Bank and its Co-operative Bank, has since 1922, granted credits amounting, in the aggregate, to \$14,200,000. And yet, practically all of this sum has been repaid, and the loss over the entire period has been only 3/10ths of 1%.

MORE and more Palestine is replacing goods which before had to be imported. Let these figures speak to you far more eloquently than can I: In 1921 there were 1800 industrial establishments; in 1930 the number had increased to 2475, and in 1933 to 33,387. There were 4,600 people employed in industry in 1921; 10,968 in 1930, and 19,510 in 1933. The capital investment in 1930 amounted to \$11,175,000, and in 1933 to 26,330,000.

I recall that when our practical Jews here in America—before 1929—used to discuss the economic possibilities of Palestine, they would laugh and say—“Of course, it has no future. You cannot make money there as we can here!” And they would point to the smallness of the land. “Where will you get an outlet for your goods? Are you going to build up industry only for those 100,000 Jews who live in Palestine? What little vision they had! They could not see what is so clear to-day

that Palestine is becoming more and more the gateway to the entire Near East. The Ottoman Bank in the last annual report says: “By its geographical situation, Palestine is becoming an important distributing center for the Near East; the new harbor of Haifa is considered by many to be the finest in the Eastern Mediterranean.” Already products of Palestine have penetrated the markets not only of Egypt and Syria, but many of the southern and eastern European lands.

THESE “practical” men failed to take into account the possibilities of new and steady immigration. In 1931 the Jewish population in Palestine counted 175,000. Today it approaches 300,000. In 1933, 40,000 Jewish immigrants entered. This year it appears that this figure will be larger. As long as this immigration continues, the economic development must continue. Remember, too, that with the increase of prosperity, the standard of living on the part of the Arab population also increases. They, too, will have need of the new products, and a new field is opened here.

But, again, we hear the pessimistic reminder: “There must come a break! This prosperity is too fast. It is only inflated, not real growth, that you see!” I do not hold myself an expert in this matter. But we have read just recently in “The New Palestine” a searching inquiry into this phase of the subject by a well-known student of economics, a member of the Faculty of Economics at Cambridge University, Joseph L. Cohen. And while he sees certain dangers, he makes it clear that all these dangers may be averted by a wise supervision and careful watching, both on the part of the Palestine Government and of the Jewish Agency. He, furthermore, points out the fact that tremendous new possibilities are facing Palestine. The opening of the pipe line from Mosul to Haifa, the development of the Haifa Aerodrome, the growth of the tourist industry, are a few of the richer possibilities that await the land. The tremendous surplus which the government has, means that the government will have to pursue a policy of tax reduction or increase its expenditure on public works. He goes on to prove that with all this in view the next few years will find Palestine passing through a boom which will make the present situation appear comparatively depressed.

You must remember too that in Palestine there is a foundation of a sound social philosophy. As Bernard Flexner, a good economist, recently said: “Probably nowhere else in the world are cultural and economic forces so soundly co-operating as they do in Palestine”. In other lands banks first fail and bring misery, and then laws are passed to protect the depositor. In Palestine, no bank has failed, but now, just because deposits have increased so rapidly, the Government is tightening the Banking Law so as to give further protection to these depositors and to combat credit inflation.

There is an element even of the dramatic in the economic phase of Palestine. The “practical” Jews of America laughed at the so-called dreamers who spoke of Palestine possibilities. As in the Biblical story of Joseph, they said of these dreamers as the brothers of Joseph said of him: “Behold the dreamer cometh!” A Ruttenberg talked to us of the electric plans and he was laughed at. Novojinsky told of the Dead Sea possibilities and he, too, was ridiculed as one who has lost his mind. But like Joseph of old, these men, who were dreamers, proved how remarkably practical they were. Today, Lords and Dukes of English society, as well as far-seeing Jews, are shareholders in their corporations. Those practical men who laughed, stayed away, and invested their money in such “practical” schemes that to-day they are paupers. These dreamers have given the possibility for men and women to enrich themselves and to enrich at the same time the whole Jewish people.

IF one wants to get rich quickly, Palestine is no place for him. Let him invest in the “get-rich-quick” schemes that still abound in the large cities of the world. But if one wants to earn what he has a moral right to earn, if one is a dreamer—an idealist as well as a practical man, above all, if one has not only money but ideas—ideas that may add to the economic growth of the land itself—then Palestine is a place to go, to invest and to work.

I heard a beautiful word from that brilliant young Jewish leader, whom many of us know and respect, Dr. Jehuda Kaufman. He quoted the wise Hillel Zlatapolsky—one of the many leaders in the Zionist cause—who said to him: “To win success, two things are necessary: “good sense, and mo-

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DR. BERNHARDT'S HOBBIES

By HOWARD W. KRAMER

SOME day when you feel yourself slipping into the clutches of one or another of humanity's inescapable ailments, be it ague, nausea, growing pains, epilepsy, gout, or a mere loss of interest in life's humdrum activity, you may just happen to walk past a brownstone house at 402 Monroe Street and notice a small professional placard bearing the legend: Dr. A. A. Bernhardt. It may also occur to you at that moment to gather yourself together and drop in for a general overhauling.

You approach the door and finger the bell gingerly, half regretting that you didn't go on about your business and permit yourself to die in peace. But it's too late now. The door opens and you are shown into a bright waiting room, its walls hung with curious antique firearms, and a wicked looking pair of Oriental sabres engraved with mysterious strings of incomprehensible hieroglyphics. Here and there are specimens of Japanese art finished in shiny lacquer.

Above the mantel is suspended a greenish bronze cast of a man's head. The entire room is decorated with a subtle, artistic touch. The characteristic odor of a physician's waiting room is noticeably absent. Yet by its very absence you feel a stimulating sense of relief.

In a moment you are greeted by the doctor, a soft-spoken, reassuring young man of perhaps 35. He invites you into his office, and with professional acuteness, commences to inquire into the nature of your illness.

BUT you are strangely inattentive, your eye instantly attracted by a magnificently colored array of butterflies carefully mounted on white velvet within a neat glass case. Dr. Bernhardt is quick to detect the gleam of interest and with an enthusiastic smile offers to allow you the privilege of closer scrutiny. You respond gratefully as he removes the velvet tray from its resting place.

He takes up each specimen individually and revolves it slowly under a strong white light to permit a better view of its glittering beauty. All are of rare origin, he explains, gathered

THIS unusually fine report of a doctor and his hobbies was published originally in the *Brooklyn Times Union*, in its issue of September 3, 1934. Dr. A. A. Bernhardt, the subject of the article, is a member of the Brooklyn Jewish Center and has attracted a good deal of attention through his collection of insects and his gardening. It is not so much that Dr. Bernhardt's hobbies are unique, but that he should have extended his interests so zealously beyond the field of his own profession. Dr. Bernhardt is frank enough to say of his colleagues:

"Without doubt many members of our distinguished profession sit in their offices most of the day, waiting hopefully for patients, overcome by inertia and considerably bored. Their interests in life are extremely limited to their practice and to their families. Outside of this restricted sphere the world doesn't exist for them. Although some manage to travel they just move through space without absorbing the influences of their new environment. They have eyes and see not. They have senses but do not use them."

Advocating hobbies for all of us, Dr. Bernhardt gives these apt words of advice:

"It is almost a fact that everyone has in him or her, hidden away in the subconscious mind, a latent desire to express himself or herself in some field of endeavor other than the one in which he or she is engaged. The desire should be carefully nurtured and properly directed along artistic or scientific channels, so that the fulfillment of the desire may serve as a source of great interest and pleasure to the individual."

with the aid of professional collectors, from all parts of the world.

From his conversation and his manner, however, you soon realize that his hobby interests him far more from the artistic standpoint than from the scientific. It is not of species and genre that he speaks, but rather of delicate colors, patterns and designs.

You gaze admiringly at their bizarre designs flecked with translucent blues, reds, violet, gold and rich imperial green, a fertile source of ideas for the modernistic artist seeking new inspiration. Here is a specimen of a moth from the distant shores of India, the largest type in the world, interesting more for its unique configuration than for its color.

Other striking individuals catch your attention. Here is a butterfly from Brazil whose outspread wings describe the head of an owl with large forbidding eyes. Here too is another species that has survived the onslaught of its natural enemies through a clever adaptation known as leaf mimicry. Resting the posterior tip of its folded wings against the branch of a tree, it presents the exact appearance of a dead leaf. So wonderful is its verisimilitude, even in respect to the veins of the leaf, that the camouflage defies detection.

DR. BERNHARDT, noticing with amusement that your interest is unabated, replaces the tray in its case and casually wanders off to an adjoining room, slyly certain that you will follow avidly at his heels. Here, as you stand momentarily paralyzed at the sight of a 15-foot boa constrictor's skin draped along the entire length of the opposite wall, the doctor turns to a large curio cabinet and withdraws another padded tray, this one neatly lined with a highly diversified collection of preserved beetles.

They range in size from tiny scarabs, no larger than a finger-nail, to gargantuan creatures whose weird, dragon-esque horns and fierce looking heads suggest miniature reproductions of great prehistoric monsters. Most brilliant are the Buprestidae which resemble jewels in their crystalline quality and their sparkling hues of pink, green, copper and blue.

Others seem only a moment ago to have emerged from pots of thick enamel. Here is a gleaming creature from Madagascar whose green thoracic region seems wrought of hammered metal, and another whose back resembles black velvet streaked with gilt. Upon the back of another is fashioned a grotesque design, bearing the appearance

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of a Benda mask. Here too is a small member of the weevil family, having the appearance of opal set in onyx.

You turn your attention now to the giant varieties, 40 to 50 times the size of the smaller scarabs and weevils. Held behind an arc light, one of them casts a shadow like that of a huge rhinoceros, another like a dinosaur, still another like that of a battle-primed stag with forked antlers. The beetles use their antlers in precisely the same manner as their fleet-footed prototypes. You look at another section of the varied collection and notice a brown velvety spider measuring almost six inches in diameter, a specimen of the far-famed South American tarantula which, Dr. Bernhardt explains, is not half as ferocious as legend would have you believe. Only when attacked do they make use of this deadly sting, he explains.

THE physician carefully replaces the tray, while your gaze wanders about the room. Hanging from the wall is a South Sea Island war club, fashioned from the root and lower trunk of a sturdy sapling. The business end of this deadly mace is carved, with little alteration of its natural form, into an eagle-beaked gargoyle of gruesome proportions.

In one corner of the room is an artist's easel, a complete assortment of oil paints, and a variety of camel's hair brushes. On the wall is a freshly finished life-size mural depicting an ancient oriental, garbed in royal robes. Here and there are brilliantly colored Japanese figures cut from three-ply jig-saw wood and mounted on plaques. You have no difficulty in guessing the identity of the artist, for here is to be seen a blending of those same colors which are present in Dr. Bernhardt's collection of butterflies and beetles.

You commence to wonder aloud that a practising physician can find sufficient time to maintain such a diversity of hobbies.

"I've always believed," says Dr. Bernhardt, "that hobbies should play an important part in every person's life. Nowadays they're more important than ever. People would soon forget about the depression if they all had a consuming interest in some avocation or other."

"But I seem to forget," he apologizes; "you came in to see a doctor, not a museum curator. Let's go back into my office and attend to your ills."

He starts to lead the way.

"No," you protest; "if you don't mind, I'd really like to see the rest of your collection."

He consults his watch, smiles good-naturedly, and takes you over to another large glass cabinet in the far corner of the room. It is filled with shells, coral, petrified wood and curious stones of every description. In addition to the more common types of coral, there is also a rarer type known as brain coral, so called because its strange convolutions give it a remarkable resemblance to the human brain. Here, too, is a type known as fan coral, possessing the gossamer quality of delicate, handmade lace.

One shelf is devoted to a multitude of geological specimens in their unrefined state; jasper, petrified woods, raw asbestos, agates, malachite, tourmaline, opal, garnet, onyx. On another shelf a glittering array of polished semiprecious stones present further evidence of the doctor's appreciation of color.

Among them are finely cut crystal, amethysts, garnets, sapphires, moonstones, green volcanic glass, labradorite, jade, onyx, jet, lapis lazuli, and amber moss. Here also is tiger eye, so named because it closely approximates the golden brown iridescence of a tiger's eye; and here an unnamed manganese compound which looks for all the world like a tempting mixture of strawberries and cream.

ney". But, he added: "You must have both at the same time! The trouble with me is, I have both—but not together. When I had money, I had no "Sechel." Now that I have "Sechel" I have no money." This definition of success applies to many of us. When we had money we had no "Sechel", and I am afraid that to-day, while we may not have as much money as we had, we still have no "Sechel."

Josephus, in his works, describes for us how before the Roman war, all of Galilee "was wholly under cultivation and seemed to be one great garden." But not only agriculture thrived, but also commerce and handicraft. Whole cities were famous for certain types of

"But come now," says Dr. Bernhardt, "and let me give you a glimpse of my garden. That's my real pride and joy."

YOU gasp a little as he leads the way to a rear window, wondering whether there is any limit to this young physician's delight in nature. Suddenly you are standing there at the window, and this time your gasp is more audible. Directly beneath you, within the modest confines of an ordinary back yard, is a virtual fairyland. Tropical plants of the rarest varieties, ranging from Japanese double flowering cherries to every conceivable variety of cactus, are growing in robust profusion. In the far corner you catch a sudden glimpse of moving color.

"Those are my tame pheasants," says Dr. Bernhardt, as the patches of color emerge into full view. They stand motionless for a moment, vying with each other in a display of their magnificence. The metallic luster of their ruffled plumage gleams with blue, gold, red, green and white.

"A friend of mine sent them to me from Ohio," the doctor explains. "He said he knew I'd like them. One is a golden pheasant, and the other a Lady Amherst. But enough of this, now. We'd better go into my office and attend to your . . ."

"Well, to tell the truth, Doctor," you interrupt sheepishly, "I'm really feeling much better than I was, and I don't think I'll need . . ."

PALESTINE—IN DOLLARS AND CENTS

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work and production. Two hundred and forty articles of commerce are mentioned in the Talmud and Midrash in connection with Palestine (Herzfeld, *Handelgeschichte* p.129-130). Trade routes within the country were numerous, and many important routes radiated towards neighboring states. Why, Jewish sailors were as numerous as Jewish donkey and camel drivers. Palestine was a land bubbling with economic activity. What was then can be far surpassed. Palestine has the possibilities of a great economic future. Its success will depend upon many factors, but upon no factor as much as the will, the wisdom, and the determination of the Jewish People!

Two New Books by Hebrew Scholars

By DR. ISRAEL H. LEVINTHAL

"Pentateuch and Haftorahs", Vol. IV, Numbers; edited by Chief Rabbi Joseph H. Hertz; Oxford University Press.

THE reviewer has already had the privilege to express his pleasure at the publication of this notable work, when the first three volumes of this series appeared. He is happy to be able to record the fact that this fourth volume, dealing with *Bamidbar*, the fourth volume of the Pentateuch, has been prepared with the same skill and scholarly effort that characterized the previous volumes. It is no exaggeration to say that this Bible represents the finest edition of the Holy Book that Jews have today. The print, the binding, the paper all make for a beautiful edition. But the value of the notes which are appended to almost every verse cannot be over estimated. What a fine thing it would be if every one of our worshippers used this edition to follow the Scriptural reading in the Synagogue every Saturday morning. We would then become conversant with the great hidden treasures that those Bible words contain, and would appreciate their value even for our day. The present volume contains several beautiful maps that are most helpful in understanding the journeyings of the Israelites in the wilderness, and is enriched by special "Additional Notes", which interpret certain theological concepts found in this part of the Bible. It is to be hoped that this edition of the Pentateuch will find its place in the home of every thinking Jew in our community.

* * *

"The Hasidic Anthology", by Rabbi Louis I. Newman, in collaboration with Samuel Spitz., Scribners, N. Y.

HERE is a work which is unhesitatingly recommended to all lovers of Jewish literature and to all who are interested in Jewish life. For the first time, we have here in English a collection of the most beautiful tales and teachings of Hasidism, the movement that has played such an important role in Jewish life for the past two centuries. Ever since the sainted Professor Schechter wrote his memorable essay on Hasidim, a new interest was awakened in this strange, mystical group and in their beautiful, simple teachings.

Rabbi Newman has here collected the most notable of these teachings, arranged them under two hundred topics of ethical interest, and supplied the volume with a most detailed index.

The volume contains also a well-written and scholarly introduction, entitled: "The Hasidism: Their History, Literature and Doctrines". The book will bring joy to all who read it.

IN A NAZI CONCENTRATION CAMP

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red-cheeked farm churls, came to replace them. "Marxists and Jews are cattle to us, cattle one must cut up," one of them explained to us.

The Storm Troopers were competently drilled. Under the guidance of officers of the Reichswehr and of subordinate officers, they learned how to throw hand grenades and everything else connected with the peaceable game of war. When they were dismissed, the camp breathed more freely. Behind were left the beaten, the bloody, the confused, and the deranged.

At that time—after all the governors had long been chosen—Hitler, after much deliberation, named the former district leader of the NSDAP, Kaufmann, to be governor, that is, king, of Hamburg. Kaufmann had not only been punished previously for criminal deeds but he had also for some years been barred from the NSDAP of the Ruhr region for having swindled the party. In connection with this nomination, and because of the human wrecks which the Luenburg Storm Troopers had left behind in Wittmoor, a lively fight arose between Kaufmann and Boeckenhauer, the Hamburg S. A. leader, in the course of which Kaufmann had his ears boxed. As punishment Boeckenhauer was transferred to Silesia to be taught discipline by the Femic murderer, Heines. The elite Storm Troop of the Altona Storm Army, which supported Boeckenhauer, was disbanded.

And then there came to Wittmoor the Stahlhelm from Hamburg. That was the time during which the open mistreatment ceased. We breathed more freely; we saw sun and light again. But after ten days the Stahlhelm was dismissed. And once more the farm churls appeared. A few days later we heard that all the Stahlhelm of the Hamburg region had been forcibly disbanded.

Thus we spent our days: rising at five o'clock, standing naked beside our beds, singing the Horst Wessel song, making our beds, getting the coffee brew. Exercises. Swimming. Field sports. Dinner, at twelve o'clock, consisting always of only one plate of soup and a piece of dry bread. From half past twelve to one-thirty, recess. Roll-call at two o'clock. Drill. An address. From two to six working at the dam. Then dishwashing. Laundry. At seven, supper. At eight o'clock to bed.

And then came the night. There were thirty-six of us in one room. The room was brightly illuminated, locked and sealed. And before the great barred windows, sentries patrolled ceaselessly with loaded weapons.

Those nights! Twice I witnessed how persons were seized during the night. Their cries sounded for hours at a time. We could not sleep.

And what is the sense of the concentration camp? According to the representations of the German government, the erring compatriots are supposed to be educated there to appreciate joy in labor and a National Socialist view of life. By torture and murder, it seems, people are to be taught the philosophy of torture and murder. But in reality they are only being educated to a great and bitter hatred: not only those who are in the camp, but also millions in the country who know about the methods used in the camps.

Everyone who is released must testify that he was treated very well in the camp. This certification—which they neglected to place before me because I left without permission—I herewith attach: In Hitler Germany only one of my kidneys was destroyed.

News of the Center

FORUM NOTES

Due to the intervening holiday, no Forum lectures will be delivered on Monday evenings, December 24th and 31st. The Forum will be resumed on Monday evening, January 7th, at which time the speaker will be Hon. James W. Gerard, former United States Ambassador to Germany. On Monday evening, January 14th, we shall have with us the famous radio preacher, the Rev. Dr. S. Parkes Cadman. The United States Senator Robert M. La Follette, leader of the liberal element in the Senate, will be the speaker on Monday evening, January 21st. On the 28th of the month, the lecture will be delivered by Johannes Steele, Foreign Editor of the New York Evening Post.

DR. ROBERT GORDIS TO DISCUSS "THE JEWISH ATTITUDE TOWARD INTERMARRIAGE" ON WEDNESDAY

Dr. Robert Gordis, of Temple Beth

El of Rockaway Park, will deliver the third and concluding lecture of a series on "The Jewish Family in Tradition and Transition" next Wednesday evening, December 26th, at 8:30 o'clock sharp. Dr. Gordis will discuss "The Jewish Attitude Toward Intermarriage".

Admission to this lecture will be free to all members of the Center and twenty-five cents to all others.

DR. ALBERT BRANDT TO DELIVER COURSE OF LECTURES ON PHILOSOPHY ON WEDNESDAY EVENINGS IN JANUARY

Dr. Albert Brandt, formerly head of the German Pacifist Movement, will deliver a course of lectures on Wednesday evenings in January. The following are the titles for his lectures and the dates on which they will be delivered: January 2nd—"The Problems of Philosophy are Eternal"; January 9th—"Why Philosophy If We

Have Science?"; January 16th—"Why Philosophy If We Have Religion?"; January 23rd—"Romantic Jewish Philosophers"; January 30th—"Should Youth Have a Philosophy of Life?".

Dr. Brandt has recently come from Germany and is now Professor of Philosophy at the Dana College where he is also teaching Social Science and Social Problems. Politically independent, he was delegated confidential missions and secretaryships in Germany during and after the revolution. He is regarded as a keen observer of German politics and is considered an authority on conditions prevailing in that country. He has also contributed articles to a number of periodicals and newspapers on problems concerning the German situation.

Admission to this series will be free to members of the Center. To all others there will be a nominal charge of twenty-five cents for each lecture.

Volume to contain notable series preached in Center on "Judaism—An Analysis and an Interpretation"

THE publishing house of Funk and Wagnalls Co., has announced a new book by our Rabbi, Dr. Israel H. Levinthal, entitled "Judaism—An Analysis and an Interpretation", which

Which?" a collection of Dr. Levinthal's sermons which has been most favorably received by outstanding reviewers and leaders in all walks of life.

In the opinion of scholars who have read the manuscript, Dr. Levinthal's book is a distinct contribution to Jewish Literature. It endeavors to do that which the title implies, to give an analysis of, and to interpret the fundamental concepts of Judaism. The subjects of the various chapters were originally presented in lecture form from the pulpit of our Center Synagogue during the seasons of 1932 and 1933. They attracted record breaking attendances, and many who heard them urged Rabbi Levinthal to publish them in book form.

Mr. Joseph M. Schwartz, the President of the Brooklyn Jewish Center, in expressing his gratification at the publication of the book, appointed a special Publication Committee to sponsor the sale and the distribution of the volume to all the Center members and to the Jewish community at large. The price of the book is \$2.50, and advance subscriptions are already being accepted by the Center Publication Committee.



Dr. Israel H. Levinthal

will appear the early part of January.

This is the second volume by Rabbi Levinthal to be published by Funk and Wagnalls Co. Several years ago they published his "Steering or Drifting—

SUBJECTS TREATED BY DR. LEVINTHAL IN HIS NEW BOOK, "JUDAISM—AN ANALYSIS AND AN INTERPRETATION"

as defined by the chapter headings

1. Judaism—A Definition.
2. The Uniqueness and Distinctiveness of Judaism.
3. The God-Idea in Judaism.
4. The Growth and Development of the God-Idea in Judaism.
5. Is Judaism in Conflict with Science?
6. The Place of Ethics in Judaism.
7. The Place of Ritual and Ceremony in Judaism.
8. What Should Be the Attitude of the Modern Jew Toward Ritual and Ceremony in Judaism?
9. & 10. The Doctrines of Heaven and Hell in Judaism.
11. The Messiah Idea in Judaism
12. & 13. Judaism's Attitude Toward Labor and the Laborer.
14. The Place of Palestine in Judaism.
15. Judaism—What of the Future?

COMING FORUM LECTURES

January 7th — Hon. James W. Gerard—*Former United States Ambassador to Germany.*

January 14—Rev. Dr. S. Parkes Cadman — *Famous Radio Preacher*

January 21—United States Senator Robert M. La Follette—*Leader of the Liberal Progressive Wing of the Senate*

January 28th—Johannes Steele—*Foreign Editor of the New York Evening Post*

February 4th—Dr. Israel Efros *Professor of Philosophy at Buffalo University and a Leading Hebrew Poet.*

SENATOR LA FOLLETTE TO ADDRESS CENTER FORUM ON JANUARY 21st

The Forum Committee is pleased to announce that United States Senator Robert M. La Follette has consented to lecture at our Forum on Monday evening, January 21st.

Senator La Follette is one of the leading members in the United States Senate and is regarded as the leader of the liberal element of that body. He is a forceful and brilliant speaker, and we look forward to a most interesting address.

SUNDAY AFTERNOON GROUP FOR CHILDREN

Without any bugle announcing its inception but rather on the contrary, in a very quiet manner, the Sunday Arts and Crafts Group for children of the Center members started on a number of its projects.

Dr. A. A. Bernhardt, a few instructors and a group of some twenty children meet the second and fourth Sundays of each month. The children have all conquered the use of the jig saw and have cut out various interesting designs. At the last session the group received instructions in the use of the paint brush and before one could realize it, they were using their initiative in the selection of colors for their wood cuts.

The parents are invited to come in to see some of the plaster casts, linoleum cuts or other projects being carried out by the youngsters.

The Sunday Afternoon Outing Group has been taking advantage of the outstanding events which happen to be scheduled for the first and third Sundays of each month. They have witnessed a Championship Soccer Game, attended the opening ceremonies of the Central Park Zoo and this past Sunday saw two interesting hockey games at Madison Square Garden.

SISTERHOOD MEETING NEXT WEDNESDAY NIGHT, DECEMBER 26th

A very important meeting of the Sisterhood will be held next Wednesday evening, December 26th, at 8:30 o'clock. A guest speaker will discuss "German Children Seeking Homes", and the cultural program and Jewish current events will be given by the Cultural Chairman, Mrs. Israel H. Levinthal.

A social hour will be held and refreshments will be served. All women of the Center are cordially invited to attend.

JUNIOR BOYS CLUB

The approach of the Winter holidays finds the members of this group figuratively girding their loins in preparation for their activities for the second half of the year. The reason for this is a membership campaign and more intense program work. We have just come through an interesting month's activities which included two Chanukah meetings at which the Traditional Chanukah Menorah candles were lit and Chanukah songs sung. In addition there was a discussion of the Jewish Literature connected with the holiday. In passing, it can be said that our stature as social giants has not been reduced either.

"THE PEPS"

The "Peps" of the Brooklyn Jewish Center are taking this cold world of ours very seriously. One of the most interesting meetings of the year was a discussion on "How America is Influencing Us As Jews". This discussion had bearing on the Chanukah holiday, particularly the influence of Hellenic Culture on the Jews. The spirit of the "Peps" after the discussion points to a better Jewry for the generation which is growing up now.

Jewish and Palestine music is another topic in which the girls are beginning to interest themselves. Not only the types and the origin of the music will be discussed but the music will be played and sung.

Several members of the Girls and

Boys Club have given a special performance of "The Unlighted Menorah" for the Parent-Teachers Association. This play, together with "The Twelve Pound Book" by James Barrie will be part of a Social for introducing new members. Those who are eligible for membership (ages 13 to 16 years) are asked to watch for this date!

MEN'S CLUB

The Men's Club probably needs no introduction. About a year ago out of the nowhere it appeared and everybody seemed to welcome it most wholeheartedly, as a much sought for diversion. The organization, by its Constitution, By-Laws and everything connected with it, purposes that a group of men gather to relax, and relax they do.

Our Slogan, "A Million Dollars Worth of Fun for 50c a Meeting or \$2.50 for all the Meetings. Until the Good Old Summer Time Rolls Round" contains a summation of the whole idea.

Of course, the real purpose of the organization is to "Make the Center the Center of Your Activity".

HOLIDAY SCHEDULE IN GYMNASIUM AND BATHS ON DECEMBER 25th AND JANUARY 1st

The regular holiday schedule will prevail in the Gymnasium and Baths on Tuesday, December 25th and January 1st. That department will be open to men from 10 A. M. to 2 P. M. and for boys from 2 to 4 P. M.

PERSONAL

Best wishes for a rapid and complete recovery are extended to Mr. Harry Liberman, of 699 Montgomery Street, who is recuperating from a recent operation.

BAR MITZVAH

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Isidor Gluckson upon the Bar Mitzvah of their son, Simeon, which will be held at the Center on Saturday morning, December 22, 1934.

CONGRATULATIONS

Congratulations and best wishes are extended to Mr. Jacob Korn upon the marriage of his son, Harry, to Miss Rosalind Feldman on Dec. 8, 1934.

Hearty congratulations and best wishes are extended to Mr. Samuel Krohn upon his engagement to Miss Ruth Friedman on Dec. 16, 1934.

LIST OF MEMBERS PLACED IN NOMINATION AS OFFICERS, MEMBERS OF THE BOARD OF TRUSTEES AND GOVERNING BOARD OF THE BROOKLYN JEWISH CENTER

We, the undersigned, the duly constituted Nominating Committee, do hereby make the following nominations for officers, trustees and members of the Board of Governors to be voted for at the next annual Election to be held on Thursday evening, January 17, 1935.

OFFICERS

(For the ensuing year 1935)

For President ----- Joseph M. Schwartz
For First Vice President ----- Henry Seinfel
For Second Vice President ----- Hyman Aaron
For Secretary ----- Max Herzfeld
For Treasurer ----- Benjamin J. Kline

MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years, 1935, 1936 and 1937)

Morris Dlugasch	Benjamin J. Kline	Henry Seinfel
Pincus Glickman	Joseph M. Schwartz	David Shapiro

MEMBERS OF THE GOVERNING BOARD

David Aaron	Louis Halperin
Joseph I. Aaron	Harry A. Harrison
Louis Albert	Max Herzfeld
R. Albert	Henry Holtzmann
Nathan Arvins	Joseph Horowitz
Milton D. Balsam	Mrs. Joseph Horowitz
Louis W. Bernard	George Jablow
Maurice Bernhardt	Joseph Jacobs
Alex Bernstein	Louis N. Jaffe
Elias Bernstein	Arthur Joseph
David Bilgore	David B. Kaminsky
Mrs. J. D. Booth	Abraham Kaplan
Hyman L. Brainson	Samuel Katz
Louis Brenner	Samuel Koff
Phillip Brenner	S. H. Kugel
Mrs. Phillip Brenner	Frank Levey
Meyer Chizner	Isaac Levingson
Henry Davis	Mrs. I. Levingson
Philip F. Feinberg	Cyrus Levinthal
Charles Fine	Aaron Lewis
Mrs. Isidor Fine	Harry Liberman
Jesse J. Fine	H. J. Lipman
Prof. Maurice Finkelstein	Max Lovett
Jacob A. Fortunoff	Leib Lurie
Harry A. Freedman	Meyer Nemerov
Barnett Gabriel	K. I. Ostow
Jacob Goell	Louis Parnes
Mark J. Goell	Dr. A. Posner
Milton Goell	Hyman Rachmil
Victor Gleichenhaus	Mrs. H. Rachmil
S. H. Goldberg	I. Jerome Riker
David Goodstein	Meyer A. Rosen
Abraham Ginsburg	Morris Rosenfeld
Aaron Gottlieb	Ira L. Rosenson
Philip Gottfried	M. M. Rutchik
Hon. Emanuel Greenberg	Jacob Rutstein
Louis J. Griboetz	Nathan Salwen
Henry H. Gross	M. M. Schachne
Max H. Haft	Frank Schaeffer

Mrs. J. M. Schwartz
 Nathan T. Schwartz
 Mrs. N. T. Schwartz
 Solomon Schwartz
 I. Siegmeister
 Louis Simon
 William I. Siegel
 Morris Smerling
 Dr. Moses Spatt
 Samuel Stark
 Hon. Irwin Steingut
 Samuel Strausberg
 Sol Sussman
 Samuel A. Telsey
 Herman Triebitz
 Harris Weingold
 A. A. Weinstein
 Mrs. A. A. Weinstein
 Louis Weinstock
 Morris D. Wender
 Mrs. I. Wiener
 Albert Witty
 Mrs. A. Witty

The NOMINATING COMMITTEE

David B. Kaminsky, *Chairman*
 Elias Bernstein
 Henry Davis
 Abraham Ginzburg
 Nathan Halperin
 Jacob L. Holtzmann
 Joseph Jacobs
 David B. Kaminsky
 Samuel Rottenberg

ANNUAL MEETING OF THE CENTER JANUARY 17th

Notice is hereby given to all members of the Center that the Annual Meeting of the Center will be held on Thursday evening, January 17th, at 8:30 o'clock.

Election and installation of officers, trustees and members of the Governing Board will take place on that evening.

THE SABBATH

Kindling of Candles at 4:15 o'clock.
 Friday Evening Services at 4:15 o'clock.

Sabbath Morning Services (Parsha Vayechi) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakob, under the leadership of Mr. Benjamin Hirsh, at 3:15 P. M.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 4:15 P. M.

RABBI LEVINthal TO CONCLUDE PALESTINE SERIES THIS FRIDAY EVE

This Friday night, December 21st, at our late services which begin promptly at 8:30 o'clock, Rabbi Levinthal will give the eighth and the concluding lecture of the series he has been giving the last two months on "Palestine As I Saw It", and will speak on the specific subject: "Clouds As Well As Sunshine in Palestine—What of the Future?"

In this lecture the Rabbi will portray some of the dark sides that unfortunately reveal themselves in the New Palestine in the attempts that are being made to keep the growth of modern Palestine along healthy lines.

Rev. Samuel Kantor will lead the Congregational Singing.

You and your friends are cordially invited to attend.

ANNUAL STUDENTS' SERVICE TO BE HELD FRIDAY NIGHT, DEC. 28th

The annual Students' Service which our Rabbi arranges in honor of our boys and girls who attend the colleges and universities, and who will be home

next week for their winter vacation, will be held in our Center Synagogue a week from this Friday night, December 28th, at 8:30 o'clock. Rabbi Maurice Pekarsky, the director of the Hillel Foundation at Cornell University, will be the guest speaker.

We hope that parents will write to their children at college asking them to reserve that night for the Center. Parents of these students and all of our members who are interested in the problems of our college students are invited to attend.

CENTER CLUBS

Junior Boys Club—consisting of boys between the ages of 13 and 17. Meetings every Saturday night at 8:00 o'clock.

Junior Girls Club "The Peps"—consisting of girls between the ages of 13 and 16 years. Meets every Saturday at 8:00 o'clock.

Boy Scout Troop—meets every Tuesday night at 8:00 o'clock.

Girl Scout Troop—open to girls 10 to 17 years. Meetings every Wednesday night at 7:45 o'clock.

NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Barst, Haskell R.
Unmarried Attorney
Res.—1330 Eastern Parkway
Bus.—2 Rector Street, N. Y.
Prop. by Abraham and Jack Rosenfeld.

Elkind, Miss Ruth
Teacher
Res.—1305—46th Street
Bus.—30 Third Avenue

Goldstein, Simon
Married Teacher
Res.—676 Greene Avenue
Bus.—351 W. 18th St., N. Y.
Prop. by William I. Siegel

Gondelman, Sidney
Married Lawyer
Res.—51 Maple Street
Bus.—26 Court Street
Prop. by Hon. Emanuel Greenberg

Levy, Miss Bertha
Foreign Correspondent
Res.—914 Eastern Parkway
Bus.—251 Front Street, N. Y.
Prop. by Mrs. Greenfield

Lewis, Dr. Percy
Married Dentist
Res.—1365 Carroll Street
Bus. 1439 Myrtle Avenue
Prop. by Sam Marcus

Levine, Philip

Res.—905—72nd Street
Bus. 16 Court Street
Prop. by Robert Krauss

Tendler, Samuel
Married
Res.—438 Pulaski Street

Walkof, Harry
Married Chief Clerk Municipal Ct.
Res.—788 Eastern Parkway
Bus.—495 Gates Avenue
Prop. by Mrs. H. Gellis

The following have applied for reinstatement as members of the Center:

Lewis, J. Lawrence
Unmarried Real Estate Operators

Res.—429 Foster Avenue
Bus.—1262 Westchester Ave., N. Y.
Sale, Max

Married Lawyer
Res.—175 New York Avenue
Bus.—521 Fifth Avenue, N. Y.
Prop. by Joseph Jacobs and Hon. Emanuel Greenberg.

Kirschman, M. J.
Married Member, N.Y. Cotton Ex.
Res.—364 Crown Street
Bus.—60 Beaver Street, N. Y.
Prop. by Samuel Greenblatt

EMANUEL GREENBERG, Chairman
Membership Committee

CENTER BASKETBALL FIVE WINS CUP

Staging a rally in the last 40 seconds of play, our Center five defeated the Bronx YMHA, after 3 thrilling periods of overtime play for its 4th straight triumph of the season, score 40 to 38, thereby giving us a firm hold on the beautiful Maccabean league trophy donated by Major Benjamin H. Namm.

Albert Witty, chairman of the basketball committee has arranged basketball games at the Center with the following institutions:

Union Temple
Borough Park YMHA
Bronx YMHA
92nd Street YMHA
Newark Men's Club
8th Avenue Temple

EXPRESSION OF CONDOLENCE

Our sincere expressions of condolence are extended to Mr. Louis C. Tunick upon the death of his beloved father, Charles Tunick, on December 11, 1934.

BON VOYAGE

Best wishes for a Bon Voyage are extended to Dr. and Mrs. S. J. Bernstein who left for a cruise to California.

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THE ARYAN MYTH

(Continued from Page 8)

parable size. The governmental organization strengthened the tendency to isolation, and the unavoidable, ever-present desire of self-preservation of the existing order stood in the way of amalgamation. It was only after long years of agitation and of bloody struggle that the larger idea prevailed.

The task before us at the present time is a repetition of the process of nationalization on a larger scale.

The federation of nations is the next necessary step in the evolution of mankind.

It is the expansion of the fundamental idea underlying the organization of the United States, of Switzerland, and of Germany. The weakness of the modern peace movement lies in this, that it is not sufficiently clear and radical in its demand, for its logical aim can not be an arbitration of disagreements. It must be the recognition of common aims of at least all the nations of European descent. The time is obviously not ripe for demanding an expansion of this idea over the productive members of the non-European races of mankind.

Such federation is not a utopian idea, any more than nationalism was a century ago. In fact the whole development of mankind shows that this condition is destined to come. In the earliest period of social development, when human beings lived in small, scattered groups, the unit in which community of interest was recognized was the small horde, and every outsider was considered as specifically distinct and as an enemy who must be killed for the sake of self-preservation.

By slow degrees the hordes multiplied and formed themselves into larger units. The distinction between the members of the tribe and the foreigner was no longer considered as a specific one, although the idea continued to prevail that it was of foremost interest to protect the fellow tribesman against the foreigner.

Progress has been slow, but almost steady, in the direction of expanding the political units from hordes to tribes, from tribes to small states, confederations, and nations. The concept of the foreigner as a specifically distinct being has been so modified that we are beginning to see in him a member of mankind.

It is obvious that the standards of ethical conduct must be quite distinct as between those who have grasped this ideal and those who still believe in the preservation of isolated nationality in opposition to all others. In order to form a fair judgment of the motives of action of the leaders of European nations at the present time we should bear in mind that in all countries the standards of national ethics, as cultivated by means of national education, are opposed to this wider view. Devotion to the nation is taught as the paramount duty, and it is instilled into the minds of the young in such a form that with it grows up a feeling of hostility against all other nations.

Conditions in Europe are intelligible only when we remember that by education patriotism is surrounded by a halo of sanctity, and that national self-preservation is considered the first

duty. It is at least intelligible why a government that sees the very existence of the nation endangered should, in a conflict of duties, reluctantly decide to set the safety of the nation for which it is responsible higher than the performance of a treaty inherited from a previous generation.

We must acknowledge that in such a case the demands of national and international duty are hopelessly at variance.

Since our own political interest in the war in Europe is weak, we stand naturally nearer to the standpoint of international morals and are inclined to misinterpret the motives that sway the nations at war. We should not deceive ourselves. It is only the lack of immediate interest that determines our attitude. We are no less eager than the nations of Europe to instill the idea of the preponderance of national interest over human interest into the minds of the young. We, too, teach rather the lessons of aggressive nationalism than those of national idealism, expansion rather than inner development, the admiration of warlike, heroic deeds rather than the object for which they were performed. Given a national conflict, the same unreasoning passions will sway our people that are carrying Europe to the brink of ruin.

Those who look forward to the federation of nations must work together to teach their ideals to the young, to teach that no nation has the right to impose its ideals upon another one, that no war is justifiable except for the defense of the threatened integrity of our ideals.

EINSTEIN-LIEPMANN DINNER DEC. 22

As we go to press, plans are being completed for the Dinner marking the inauguration of the American Library of Nazi-Banned Books, sponsored by the Center, to be held this Saturday evening, December 22nd.

The dinner will be in honor of Prof. Albert Einstein and Mr. Heinz Liepmann, whose works were included in the banned books. The speakers, in addition to the guest of honor will include: Rev. Dr. S. Parkes Cadman, Dr. Will Durant, Hon. Raymond V. Ingersoll, Rev. Dr. Israel H. Levinthal, Dr. S. Margoshes, Mr. Joseph M. Schwartz, and Dr. Stephen S. Wise.

Mr. Louis J. Gribetz, chairman of the committee on the Library will be the toastmaster. The list of distinguished guests will include: Hon. Fiorello H. La Guardia, Hon. James W. Gerard, Justice Mitchell May, Dr. Edwin Markham, etc.

An appropriate musical program has been arranged. The dinner will begin promptly at 6:30 o'clock.

CONGRATULATIONS

Congratulations and best wishes are extended to Mr. and Mrs. Irving Lurie upon the arrival of a son on December 15, 1934.

RESTAURANT OPEN EVERY SUNDAY

The Center Restaurant is open every Sunday for regular meals as well as a la carte.

This Department will also be open on Tuesday, December 25th, from 12 noon to 9 P. M.

CENTER ACADEMY NEWS

A Symposium on "Health" has been arranged by the Parent-Teachers Association of the Center Academy for January 15th. Dr. Nathan Adler will preside.

The Academy Annual Dinner will be held during the month of February.

NOTICE OF UNVEILING

Members of the Brooklyn Jewish Center are invited to attend the unveiling of the monument of our dearly beloved wife and mother, Sarah Ginsberg, this Sunday morning, December 23, promptly at 10:30 o'clock, on the Brooklyn Jewish Center subdivision of the Montefiore Cemetery.

Moses Ginsberg and Children

UNVEILING

Mrs. Philip Brenner invites her friends of the Brooklyn Jewish Center to attend the unveiling of the monument in memory of her beloved father, Max Isaac Frank, next Tuesday morning, December 25th, at 11:30 o'clock sharp. Plot of Congregation Kneses Israel of Brooklyn at Washington Cemetery (Section 4—Entrance, 20th Avenue and 54th Street.)

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